THE SAINTS INHERITANCE.

AND THE VVORLDLINGS PORTION.

Representing

The Glorious condition of a child of God, and the Misery of having ones Portion *in this World.*

Vnfolding the State of true happineſs with the *Marks, Means,* and *Members* thereof.

By Ier. Burroughs.

Pſal. 144. 15.

Bleſſed is that People whoſe God is the Lord.

LONDON,

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The Authours Epiſtle to the Reader.

IT hath been the way of God in ſpeaking to men, and drawing their hearts to him, to apply himſelf to them, in thoſe things they have skill of and are acquainted with. When Chriſt was revealed to the Wiſe men that came from the Eaſt, it was by a Star: they were Aſtronomers, and converſed

much in the contemplation of the Stars, and God ſpeaks to them accordingly: When our Saviour called Fiſhermen to follow him, he tells them. Hee will make them Fiſhers of men; *hee expreſſeth himſelf unto them in their own way.*

And it may be the ſutableneſſe of theſe ſubjects may invite ſome to read this treatiſe, eſpecially it being the deſires of many that heard the ſame, and found ſome work of God upon their hearts by them, to have it by them; at firſt I was un-

unwilling to let ſuch ſudden things appear ſo publike, but after conſidering, that ſome way it may be uſefull, and a little good is worth much of my time and labour, who knows what a truth, what a hint fitted to the apprehenſions of people in their own way may doe, therefore here you have it, and the Lord proſper it to you.

Yours in Chriſt,

IER. BURROUGHS.

KNow Christian Reader, that Part of this Work was perfected by the Authour in his life time. But it pleased God to take him away before the rest was finished, whereby the Copie was for a time mislayed, & with some difficulty at length procured, which is now published for thy good. Bless God for preserving such a Iewell; and see thy soul bee inriched by it. Let it not be said, there was a Prize put into thy hand, but thou hadst not a heart to make use of it. Remember thou hast an immortall soul, and art capable of living in immortall

tall glory, therfore be not put off with the things of this life. Let not that ſatisfy thy ſoul, which may ſtand with the eternall hatred of the great God, leaſt while others partake of an *Inheritance* above, thou have a P*ortion* with reprobates belowe. Thou mightſt have been paſt *reading* or *hearing* of theſe things, and have found by ſad experience, what it is to be excluded the Saints felicities. Imbrace the Opportunity and paſs by the eſcapes of Printing. So

Farewell.

THE WORLDLINGS PORTION.

17. Pſalm. 14.

From men of the world, who have their portion in this life.

THis Pſalme is Davids moan unto God under *Sauls* perſecution; *ſive dubio Saulum* (ſaith *Molerus* upon it) without doubt the Pſalmiſt aymes at *Saul* in it, wherein we have theſe 4. things.

First he appeals unto God to judge the uprightneſſe of his heart, towards *Saul*. *Let my ſentence come from my preſence*; from *Saul* and his *Courtiers* there comes a hard ſentence, they call me *Traytor*, they call me *Rebell*, but Lord leave me not unto their ſentence, let my ſentence come from thy preſence *that* I know will be *another* ſentence, then what cometh from them, for *thou haſt proved me and tried me, and findeſt nothing in me*; that is the firſt thing. *Verſe 2.*

Secondly, his prayer to God to keep him in his way, his going, *and his footſteps from ſliding*, Lord whatſoever the wrath of *Saul* be againſt me, yet let neither that, nor any other thing put me out of thy way but keep my heart cloſe unto thee, and keep my paths in thy way, let not my footſteps ſo much as ſlide from thee, for Lord they watch at my halting, if they can find but the leaſt ſlip from me, they take advantage of it to the utmoſt, and I am a poor, weak creature; therefore Lord keep me that my footſteps may not ſlide. *Verſe 5.*

Thirdly,

Thirdly, he prayes for deliverance, *ſhew thy marveillous loving kindneſſe to me O Lord*; my ſtraights they are marveillous, I know not what to do, nor whether to turn me, but my eyes are towards thee, as my ſtraights are *marveillous*, ſo let thy loving kindneſſe be *marveillous* towards me, *and keep me as the apple of thy eye*, *O Lord*, I am but as a dog, a vile creature in the eyes of Saul, and thoſe about him, but bleſſed be thy name, I can look up to thee, and know that I am dear unto thee, as *the apple of thy eye*; all the Saints of God are dear to God, at all times, but the perſecuted Saints, they are *the apple* of Gods *eye*; if at any time they are dear to God, *then* eſpecially when they are moſt perſecuted, they are the apple of his eye, and the *apple of an eye* you know is weak, and little able to reſiſt any hurt, which makes men the more tender of it; the more weak and ſhiftleſſe Gods people are for themſelves, the Lord is ſo much the more tender over them. *Verſe 7.*

And one argument that the Pſal-

miſt uſeth in praying againſt his enemies is this, and a ſpeciall one, becauſe they proſpered ſo much in *this world*, they *are incloſed in fat*, and have their hearts deſire, and *thou filleſt their bellies with thy hid treaſure*, they leave to their babes, *they have their portion in this life*; Lord keep me from them.

Laſtly he doth profeſſe his reſolution, *yet* notwithſtanding all the dangers he was in, to go on in the wayes of God, and expects a gratious iſſue, but *I* (ſaith he) *will behold*, thy *face in righteouſneſſe*; indeed I cannot behold the face of the King without danger, there are a great many that run to kill me, and I deſire *his face*, but though I cannot ſee his face, yet Lord I ſhall behold *thy face*, I will behold thy face, and it ſhall be *in righteouſneſſe*, I will ſtill keep on in the wayes of righteouſneſſe, *and when I awake*, for I believe that theſe troubles will not hold long: I ſhall not ſleep a perpetuall ſleep, but I ſhall be delivered, *and ſatisfied with thy likeneſſe*, there ſhall be the manifeſtation of thy glory to me, that

that ſhall ſatisfy me for all the troubles that I have endured for thy names ſake, that my ſoul ſhall ſay, *I have enough*: this is the ſumme of this Pſalme.

Now the words read unto you, are a deſcription of Davids adverſaries, implying an argument, why he would be delivered from them; they are deſcribed to be *men* of this *world*, they were onely thoſe that were adverſaries to him; and a comfort it muſt needs be to the Saints of God, to ſee that none are their enemies, but *wordly* perſons, men of *this* world, who have their portion in *this* life; they have ſomewhat *here*, and *here* is all they are like to have.

Secondly, it implies the argument, why he would be delivered; *Lord deliver me from them*, becauſe they are *men of this world*, who *have their portion in this life*; where lies the force of this argument, that he would be delivered from them becauſe they were men of this world, that have their portion in this life; It conſiſts firſt in

this, Lord, they care not what injuſtice they do, they have no regard of any thing but in this world, therefore be it right or wrong, may they have but their luſts in this world, that is all they care for; Lord deliver me from ſuch men; Secondly, here is all their good, their portion is *in this life*, and therefore they are greedy upon this, & if they may have this, let it be with the ruine of never ſo many men, though it be to raiſe their eſtates by my ruine, and the ruines of others, that are never ſo innocent, what care they they are greedy upon having their luſts ſatisfied, for here is all their portion; they care not for religion, they will make uſe of pretences of religion any way for their own ends; what care they what pretences they make for religion, ſo they may thrive in the world they regard not any thing in religion, ſo they may have their own ends; Lord, deliver me from ſueh men; Thirdly, they have their portion in this world, hence is it that their hearts are ſo ſwelled with pride in their

their luſts, and ſo warm, their malice is ſo heated that it is outragious; *O let not the foot of pride come upon me*; deliver me from proud men that fluſht with the enjoyment of their hearts deſires: As long as they may have their own ends, and fulfill their luſts, they will be exceedingly hardened in their own wayes, they will give no glory to thee, but will be ſo much the more enraged againſt thy people, by taking that as an argument that their wayes are good, *Lord*, therefore *deliver me from thoſe men*; they ſcorne at *prayer*, or any thing that is ſaid, concerning the tenderneſſe of *Conſcience*; they deſpiſe *Conſcience* and *Prayer*; Lord, let me never fall into the hands of ſuch; *deliver me from the men of this world, who have their portion in this life*: from the men of the world, that is *from mortall men*, from men though *of the world*, yet are not like to enjoy the world long, ſo ſome tranſlate it, *Remember how ſhort my time is*, ſaith David *how ſhort*, what little time I have in this world, the men of this

The words opened.

89. *Pſal.* 47.

world, ſhall have but a little time here, the *Hebrew* word that is tranſlated *men*, with the change of the poſition of one prick, ſignifies *dead men*, *mortui*, as well as *viri*, (I ſay) with the change not of a prick, but onely of the poſition of one prick, of one point, it ſignifies *dead men*; they are men of the world, but ſuch men as are within one prick of death, within one point of death, howſoever they rejoyce in this life; They are men that have all they have but onely leaſed for their lives, nay, not ſo much as leaſed, they have but an eſtate of life at the moſt, and this preſent life unto them, as in ſtead of all lives.

There are theſe 2. doctrinall concluſions in the words, that lie plainly before you: The firſt is, there are a generation of men, to whom God gives ſome outward good things for a while, but theſe are all that ever they are like to have, they ſhall never have any more good from God, then that they have here for the preſent; Secondly, that Gods Saints do deſire to

to be delivered from ſuch kind of men; theſe 2. contain in them the hope of the holy ghoſt in the words.

Firſt; there are a generation of men unto whom God gives out a portion, ſome comforts in this world, and here is all that they are like to have; And now ſet your hearts I beſeech you, unto what I have to ſay in this argument, for meditating what to pitch upon for ſuch an aſſembly, I could not determine of an argument that I thought might more reach unto the hearts of thoſe to whom I was to ſpeak then this, and I hope before I have done, you will find it ſuch a ſerious argument that concerns us all. *Doct. 1.*

I have read of *Gregory* that being advanced to preferment, he profeſſed that there was no Scripture that went ſo to his heart, that ſtruck ſuch a trembling into his ſpirit, and daunted him ſo much as that Scripture did, *Here you have your reward*, Son in your life time you have had your pleaſure; O this was a dreadfull Scripture that

founded

sounded in his ears continually; as *Ierome* speaks of that Scripture, *arise ye dead, and come to judgement*; night and day he thought that Scripture sounded in his ears; so *Gregory* here, you have your reward in *this life, you have had your pleasure*; this was the Scripture that night and day sounded in his ears; O that it might please God to assist me so far this day, that I might make this Scripture ring in your eares, even when you lie upon your beds, after the Sermon is done, that you may not forget the sound of it, *Men of this world, who have their portion in this life*; if this Scripture should prove to be the portion of any one of you, of the richest in this place, woe unto him, that ever he was born, which I shall anon make out fully to you.

But (you'le say) do you think to preach to men that have their portion here in this life? I fear me, I may meet with such, whom it nearly concerns in this congregation, therefore be not any of you too ready to put off this from you, to think your selves,

out

out of the danger of this Scripture; for it was ſpoken concerning *Saul*, and *Saul* might have (for ought I know) as ſtrong arguments of Gods love to him, as many of you, I fear have this day.

For 1. *Saul* was a man choſen immediately by God himſelf to be the firſt King that ever was over his own people, and was not that a great favour. 1.

2. *Saul* for his perſon was one of the godlieſt men that was amongſt all *Iſrael*; higher from the ſhoulders to the head, then any of them; and for his endowments he was a man, whom God did endow with admirable gifts of government, he cauſed another ſpirit to come upon him; he was a man that when he heard of his preferment, ſeemed to be very humble, as judging himſelf unworthy of ſuch a dignity, ſaying, *who am I, and what is my Fathers houſe, that I ſhould be thus exalted*; and when he had been choſen, ſome that would reject him, notwithſtanding Gods honouring of him, 2. 1 Sam. 9. 21.

Saul

Saul had a mighty power over his ſpirit, he was very week and a quiet man; for the Text ſaith, *he held his peace*, when the Children of Belial ſaid, *what have we to do with him*; yea.

1 Sam. 10. 27.

3. Though he were quiet in his own cauſe, yet he ſhewed himſelf to have an excellent ſpirit in a publick cauſe, he was full of anger: when it was for the good of the people that he was a governour over: when he heard of a diſhonour done to the people of *Iſrael*, the Text ſaith, that *his anger did riſe within him*; an excellent pattern for all Governours, for all in publick places, to be very ſilent, quiet, ſelf-denying putting up wrongs, in their own cauſe, but to be full of zeal for the publick cauſe; to reſerve their ſpirits for a publick good: Many, when they are anger'd in their private cauſe, and ſo full of violence, and ſpend their ſpirit there ſo much, that they have no ſpirit at all, when it comes to a publick cauſe, *Saul* went beyond them in this.

3.

1 Sam. 11. 16.

Fur-

Further, *Saul* was one who was much troubled at the sin of the people against God, he had not onely a spirit to vindicate publick wrongs, but when he saw the people sin against God, his heart was much troubled thereat, and grieved for it, and being mighty sollicitous and carefull to prevent sin in the people, this you shall have in the first of *Samuel* 14. 33. they told *Saul there* that the people had sinned *in eating with bloud*, upon that, *Saul* shews himself displeased, come (saith he) and do not sin against the Lord, rowle a stone hither; he would see with his own eyes, that they did slay the cattle, and they did powre forth the bloud that they might not sin against God *in eating bloud*: this was his care; yea he was very diligent to enquire of God what he should do in businesses of great consequence, he would not go out, till he had first enquired of God. 1 *Sam.* 14. 37.

Yea more then all this, he was a man that had a very reverend esteem of the Prophets of God; when *Samuel* came

to

1 *Sam.* 15. 13. to him, *O thou bleſſed of the Lord* (ſaith *Saul* to him) when *Samuel* ſhewed unto him, what his ſin was, he came and confeſſed it before the people, ſaying,

1 *Sam.* 15. 30. I have ſinned, I have ſinned againſt the Lord, *meerely* at the conviction of one Prophet.

And God ſeemed to be with *Saul* very much, ſhewing great reſpect to him, to make him an inſtrument of much good to Iſrael; he granted unto him as glorious a victory as ever man had in this world, for ſo we may call it, and if there be any outward thing in the world, might be gather'd as an argument of Gods love, ſuch a remarkable victory as he had over his enemies; well might the victory you ſhall find in the firſt of *Samuel* 13. where the Philiſtins were riſen up againſt him and there were 30000 chariots, of his adverſaries, and 6000. horſemen, and people as the ſand of the Sea for multitude; well, here was a mighty enemie, what had *Saul* to oppoſe theſe? you ſhall find that there were but 600. men with *Saul*; there

1 *Sam.* 15. *&* 14. *chapters.*

was

was of one ſide 30000. Chariots, 6000. horſemen, and people as the ſand of the Sea without number, and *Saul* had but 600. with him at this time, yea and of thoſe 600. there was not any one of them, that had a ſword, but onely *Saul* and *Ionathan*; for the Philiſtins were wiſe enough to diſarm all the malignants that they accounted ſo, and would not let ſo much as a ſmith be amongſt them; they would not onely take away their arms, but they would look to them to ſee that they had no armes ſupplied unto them, that was the wiſedome of the Philiſtins, yet we find, if you read afterwards in the Scripture, that God was ſo far with *Saul*, and bleſſed him, and gave him victory over all theſe; beſides all this, God bleſſed *Saul* with a very gracious child, a Godly Son of a ſweet nature, *Ionathan*, which indeed if any outward argument in the world, might be an argument of Gods love; that might be.

Now put all theſe things together, and yet here is the man that hath his portion

portion in this world; I now challenge him that hath certain evidence of a mighty work of God upon him in Christ, let him shew me greater arguments of Gods love to him, then *Saul* might have done, and yet it proved to be Sauls condition to have onely his portion in this world; God herein shews that his mercy is his own, and that he will let out his mercy as he pleases, *it is your Fathers pleasure to give you a Kingdom*; the Father deals out the portion as he pleases unto his children; God will let the line of his mercy go thus far to one and there stop, and so far to another and there stop, and then come in a crosse line again unto him.

God so disposes of his mercy, that there are some that shall have heaven and earth to be their portion, & there portion is blessed, indeed, there are some that shall have earth, but not heaven, and their portion is poor, and sad; there are others, that shall have heaven, but not earth, and their portion is rich & blessed; there are others that

that ſhall neither have heaven nor earth, and their portion, (you'l ſay) is miſerable indeed, Gods mercy is his owne to diſpoſe off as he will: we read of *Abraham*: He calleth for *Iſhmael* and *Hagar*, and he gives them a piece of bread, a bottle of water and ſends them away, there is an end of them: ſo *Jehoſhaphat*: He gave his other Son (ſaith the Text) *gifts*, but the Kingdom he gave to *Iehoram*; ſo God hath people to whom he gives pieces of bread, bottles of water, yea ſome, to whom he gives great gifts in this world, but he keeps his inheritance for his *Iſaacs*, he keeps the Kingdom for *Iehoram*; *Eſau* he had his portion in this world, and ſuch a portion as he thought to be a very good portion too: *Brother* (ſaith he) *I have enough*.

21. *Geneſ.* 14.

2. *Chron.* 21. 3.

33. *Geneſ.* 19.

Moſt rich men go not ſo far as *Eſau*, they have their portion, and yet complain of it, *Eſau* had his portion, and thought he had enough; Chriſts auditours, in the 6. of *Luke* 24. had their portion in this world, woe to you, here is your conſolation, (ſaith

Christ unto them) O dreadfull speech, wo to this man, wo to such wretches, here is their consolation; *Dives* he had his portion in this world, *Son* remember in thy life time thou hadst thy pleasure, *in thy life time*, and thou *hadst thy good things*, they were *thy* good things, those things that were measur'd out for thee, thou hadst them in thy life time.

16. Luke 25.

In the handling of this argument, I shall divide what I have to say into these 6. particulars, that you may every one of you go the more readily along with me; first, why it is that God will deal out somewhat to wicked men in this world; why they shall have any portion at all; Secondly, that this their portion, it is confined to this life; and why so; Thirdly, some Corollaries that you will see will naturally flow from those two; Fourthly, we shall consider the condition of these men, who are such that have their portion in this world; and fifthly, we shall endeavour to shew unto you, who are those men, to cull out of

of the congregation, what that man is, & which is that woman, that is like to have their portion in this world, and then sixthly, conclude in the words of exhortation unto you all.

1.

First then, God doth give to wicked men a portion; he deals out something to them in this world, because they are his creatures; saith *Iehu* concerning *Iezebel*, go take away this cursed woman, shew some respect unto her, let her not lye in the streets, for she is the daughter of a King; so saith God, well, though these be vile persons, yet they are my creatures, some respect they shall have from me, some good I'le communicate to them.

Why God gives any thing to wicked men.

It is not an argument strong enough, that because you are Gods creatures, therefore God should be mercifull eternally to you; but it may be argument strong enough, because you are his creatures, you shall have somewhat here; for this time of life, is the time of patience, the day of Gods long suffering, and therefore somewhat you shall have.

2. Secondly, wicked men do somewhat for God here, some kind of service that is at least materially a service for God, and God will not have them clamour upon him, that they have nothing for their work, God will give to every one, what they do for him, though it be never so little, you have a famous place for that in *Ezekiel*: *Nebuchadnezzar* King of Babylon caused his army to do great service against *Tyrus*, yet had he no wages for it. Therefore God enquires about this, and seems to complain why *Nebuchadnezzar* should be all this while without his wages; therefore, *behold I will give the land of Egypt unto him, he shall take her spoil, and her prey, and that shall be his wages.*

29. Ezekiel 18.19.20.

Many wicked men, God doth make use of in divers services, and much refreshing and good his Churches shall have from them; the Lord causes the very *earth* to help the *woman*, earthly men to be of use to the Church; and God will not be beholding to them for their work: A thorn

thorn may ſerve to ſtop a gap, though it be but a thornbuſh, and if it ſerve to ſtop a gap and be of any uſe, it hath ſome benefit by it, all that while it is kept from the fire; whereas were it not of uſe, it might preſently be brought to the fire; An argument by the way for all men to be of as much uſe to the Church of God, as poſſibly they can, it may be that is the very thing that keeps them from the fire; thou art a thorn, but God hath uſe of thee, and therefore brings thee not to the fire, but if thou once comeſt to be unuſefull, the fire is the next thing thou ſhalt hear off, I remember *Auſtin*, ſpeaking of the Romans that had ſuch a flouriſhing condition for a while, gives this for one reaſon of it, that the Romans had brave ſpirits, they were men that had excellent morallities, and heroique kind of ſpirits, they were delivered from that baſeneſſe of ſpirit, that other people had, and therefore God ſhewed ſome kind of reſpect to them; many inſtances might be in this kind.

Aug. de Civitate Dei 5. book 12. chap.

3. But thirdly, God gives wicked men a portion here to ſhew the world, what little good there is in all the things that are here below; certainly if there were much good, they ſhould never have them; it is an argument, there is no great excellency in the ſtrength of body, for an oxe hath it more then you; an argument there is no great excellency in Agility of body, for a dog hath it more then you; an argument no great excellency in gay cloaths, for a Peacock hath them more then you, its no argument there is any great excellency in gold and ſilver, for the *Indians* that know not God, have them more then you; and if theſe things had any great worth in them, certainly God would never give them to wicked men; as it is an argument, there is no great evill in afflictions in this world, becauſe the Saints are ſo much afflicted; ſo its no great argument there is any great good in this world, becauſe the wicked they enjoy ſo much of it, *Luther* hath ſuch an expreſſion as this.

Luther in Geneſ.

The

The Turkiſh Empire, as great as it is, is but a crumme that the Mr of the family caſteth to dogs; ſuch an eſteem had *Luther* of the whole Turkiſh Empire, and indeed God in giving of them worldly goods to Turks and wicked ones, who are his enemies ſhews there is not much excellency in them; God therefore caſts them promiſcuouſly up and down the world, becauſe he looks upon them as worthleſſe things, God doth not ſo much regard whether ſubjects be prepar'd to give him his glory of them, yea or no, you ſhall have them however, he is content to venture them.

Indeed when God cometh unto his choice mercies in Chriſt, there he looks to have glory from them, and he doth never give them to any, but firſt he prepares them that they may give him the glory of thoſe mercies; but it is otherwiſe with others; as ſuppoſe you ſee a man but gathering of crabs although ſwine be under the tree, he cares not much to drive them away, they are but crabs, let them

have them; but if he were gathering any choice and precious fruit, if any ſwine ſhould come under he drives them away: ſo as for outward things, Crabs, the Lord ſuffers the ſwine of the world to come grunting and take them up, but when he comes to the choice mercies in his Chriſt, there he makes a diſtinction; O that is precious fruit; a Blackſmith that is working upon iron, though a great many cinders and little bits of iron fly up and down he regards them not, but a Goldſmith that is working upon gold, he preſerveth every ray and every duſt of gold; and a Lapidary that is working upon precious ſtones, every little bit he will be ſure to preſerve; a Carpenter that is onely hewing of timber, he much regards it not, if chips fly up and down, but it is not ſo with a Lapidary; ſo theſe outward things are but as the chips, and cinders, and ſuch like traſh, and therefore God gives a portion to wicked men out of them.

4. And then further, God knows that he

he hath time enough to manifeſt his juſtice upon them, he hath an eternity hereafter for the declaration of his juſtice againſt ſinners; and therefore lets them have ſomewhat, for a while; as you know it is naturall in all, when they ſee a man going to execution, that is not like to live above an houre or two, every one is ready to pitty him, and to be any way officious to him, O ſaith one, the man ſhall not have comfort long, we cannot do much for him, he will have miſery enough, ſhortly, and it is obſervable, let a man go to execution for wickedneſſe, and then he is pittied by all; but if a man ſhould ſuffer for godlineſſe, then perhaps they will not be ſo full of pitty towards him; as I remember in the book of Martyrs, there is a ſtory of Mr *Iohn Frith*, a learned godly Miniſter, and Andrew *Huet* that were martyrs, and were to ſuffer for their conſciences, and the ſtory tells us of one Dr *Cooke* a Parſon in *London*, that openly admoniſhed the people that they ſhould pray for them no more

more then they would doe for a dog, that charity of theirs that they talk so much of, is such towards them that suffer out of conscience; & as amongst Papists, so amongst ungodly men, let a man suffer out of conscience, they will rather rayle at him, and when they are in their sufferings, they will rather give them gall and vinegar to drink, as they once did Christ upon the Crosse; though in other sufferings they will pitty men.

5. Fifthly, by this that God gives to the wicked the Lord shews what great things he hath reserved for his own children; surely if the dogs have so much, the Father keeps a good house, if the hang-byes may have such doals, certainly there is good provision for the children within; as by the afflictions of the Saints, God doth declare to wicked men, and would have them draw such an argument from it; that there are fearfull things that are like to befall them, if judgement begin at the house of God, where shall the wicked and ungodly appear; so by the prospe-

prosperity that wicked men have in this world, God doth declare to his children, and he would have them argue from thence, what then hath he reserved for his beloved ones, for his Saints, for his Children that are so dear unto him.

Sixthly, God fetches a great deal of glory from hence, he fetches about his own ends very much, from the portion that wicked men have; as sometimes he doth it that they might stumble and harden their hearts, and break their necks at it, and to ripen their sins, hence he lets them go on a long time, and have their wills; *Woe to thee who spoilest, and wert not spoiled, and dealest treacherously, and wert not dealt treacherously with all*, when *thou shalt cease to spoyl, thou shalt be spoiled*; I'le let thee go on, thou shalt spoil as much as thou wilt, and when thou hast done spoiling, thou shalt be spoiled thy self; sometimes God doth it, to fetch about this end, namely, to chastise his own people with the prosperity of the wicked, as I have read

6.

33. *Isaiah* 1.

read of one, being a Monk was advanced to come into an Episcopall seat, and being a lewd wicked man, he began to be proud of his advancement, whereupon hee heard a voice uttering these words, *cur superbus O infelix*, &c. *why art thou so proud*, O unhappy man, *thou art not advanced, because thou art worthy of this honour*, but because this City is so ill, that it deserves such a Prelate to be over it, in way of judgement to that place. God advances some man out of wayes of heavy judgements unto others, God gives them such a portion not out of love to them, though they are ready to gather the argument, but out of his displeasure unto others, and then, he gives a plentifull portion to many, to teach us all to do good unto our enemies, not onely *humanitati* as they say, but *homini* not onely to humane nature, but to men, to men that are wicked, some good must be done unto them.

And besides the Lord would shew hereby, that he would have no argument

ment of love or hatred to be drawn from theſe outward things: and indeed becauſe he would not have them to expect any more; it may be many men that are ungodly, proſpering in this world, they gather this argument, that therefore God loves them, & intends mercy to them; no, you may rather gather an argument quite t'other way becauſe God intendeth no further good unto you hereafter, therefore it is, you have ſo much now; we uſe to anſwer men that come for their doal, when they come twice, why do you come again, you have had your doal already; ſo will God anſwer to many men, when they ſhall cry to him for mercy at that day, why come you to me for more, you have had your doal already; have you not had already more then your works comes to, more then you have done; you have had your part and portion already; indeed men ſpeak much of Gods mercy, and the mercy of God we acknowledge to be very great, and glorious; well, God doth ſhew himſelf glo-

glorious in mercy that thou being ſo wicked haſt ſo much as thou haſt in this world; and therefore though thou ſhouldſt be denyed of eternall mercy hereafter, yet thou haſt cauſe to tell divels and damned creatures that ſhall be thy company, that God was very mercifull to thee, while thou diddeſt live in this world.

The portion of the wicked is confined to this life. 17 *Ierem.* 13. 14. *Revel.* 3.

But ſecondly, here is all that ever thou art like to have; 1. becauſe there are ſome men whoſe names are written in the *earth*, whereas the Saints are deſcribed to be men that are *redeemed* from the earth. It is their happineſſe to be redeemed from the earth, and all the happineſſe thou haſt is that thou art written in the earth. 2. here is their portion, becauſe they are vile in the eyes of God; if you ſhould ask the queſtion, why you give bones to the dog, and ſwill to the ſwine, and nothing elſe, why the anſwer would be, becauſe it is a dog that hath it, and becauſe it is a ſwine, it is dogs meat; certainly God doth ſpeak exceeding contemptibly of all ungodly ones in the

the world, let them be never so great in regard, of outwards; a vile person shall arise saith *Daniel*; what is this vile person? Interpreters generally consent in this, that it is meant of *Antiochus Epiphanes*, that was a mighty great Prince, such a Prince as when the *Samaritans* did write to him, they writ *Antiocho magno Deo*, to Antiochus the great God, and his very name shews him to be a great one, *Antiochus Epiphanes*, as much as *Antiochus* the illustrious, and the famous, and yet when the holy Ghost speaks of him, it is *Antiochus* a vile person, they are vile in the eyes of God; if there be any in a family that you care not much for, you make no great provision for them; doth God take care for Oxen? somewhat they have, but little; doth God take care for ungodly men. 3. Here is their portion, it is confin'd to this life, why they chose it themselves, & in that they have no wrong, they make choice of this portion themselves; *Moses* speaking to the people saith he, *I set before you life and death*; 11. *Dan.* 21.

death; so do the Ministers of God in preaching to you, they set before you life and death, what do you chuse now? you chuse the way that goes to death, you have but your choice; you chuse vanitie to be your portion, God does you no wrong to give you vanitie; now you that will indent with God for your penny, you cannot take it ill, if when the end of the day comes, God puts you off with your penny.

You know those in the vineyard, that agreed for their penny, they began to mutmure indeed, when they came to receive their wages; but saith the Mr of the vineyard, did you not agree with me so? so you agree with God; all you intend in Gods service is, that you may have some present comfort in this world, you dare not trust God for the future, and here is that that God will shew his infinite displeasure against the sin of distrust by, that when the Lord propounds now in this day of grace, such glorious and blessed things to the children of men, and for ought

ought you know, any of you may have your portion in them, as well as others, & yet you dare not truſt God for theſe gratious things; you think rather with your ſelves, let me have ſomewhat now, ſomewhat for the preſent, that for the preſent is reall, that which you talk off, is to come, & I know not whether they be imaginations or no; Therefore you mean it ſeems to ſerve God for your preſent pay, & preſent pay you ſhall have & no more; there are ſome ſervants that are your day labourers, that expect their pay at night, and if you give them that there is an end, but there are other ſervants, that will ſerve you in expectation of a reverſion, & expectation of preferment, eſpecially when they ſerve noble men & Princes, though they have no preſent pay given them at night, yet they go on cheerfully in their ſervice, they expect ſome great reverſions and leaſes, & preferments afterwards; & now though they have nothing at preſent, yet when the other befalls them, they and their poſterities are in-

riched; this is the direct difference between the men of the world & Gods children; the men of the world will do nothing without present pay, that which is just before them they must needs have, their hearts are upon that; but the Saints they hear what a blessed thing God hath revealed in his word, what a blessed Covenant of grace there is, what rich promises of glorious things to come, now they believe God, and trust in God for these, and they say, Lord let me have my portion in the life to come, and what ever thou doest with me here, I care not; as it was the speech of *Austin*, Lord, here burn, here cut mee, but spare mee hereafter; I am content (Lord) to be burnt, to be cut, to endure any thing in the world, onely hereafter I look for somewhat else, and i'le wait for hereafter.

You'le not wait for hereafter, but you must have it for the present, and that is the reason you are put off here; O it is a serious thing, I speak off to you, many a soul will wring its hands, and

and curse it self eternally, that it was not content to trust God for hereafter, but would have present pay; you that are great Merchants, if you buy a thing that is but a trifle, you pull out your purse, and give the mony down presently, but suppose you go to the exchange and bargain for 1000 l. there you may give a little down now, but the great pay must come upon pay dayes afterwards, it is not expected it should be presently done; so there are some men in the world will trade with God, but they trade with God for pidling things, for their credit, and applause, and for their preferments and estates: God gives down the pay presently, you shall have it, there is your mony presently, it is done: but now there are other of Gods Saints that trade with God for great things, for immortality and glory, & a Kingdom, and the Crown of eternall life, now they expect not to have it down presently they are content to stay; O these are the best Traders, the best Merchants, that will trade with God for

great things, and be content to ſtay.

Further theſe things that are here, they are the onely ſuitable things to your hearts, and what will you do with any more hereafter, theſe things doe exceedingly pleaſe you, and give you content as agreable to you, and the things that are to come, are diſagreable; what would men do that are carnall and wicked now, what would they do in heaven, certainly if you hate Gods Saints now, that have but a little grace, you would hate them infinitely more afterwards, when they are perfect in grace; & when all your common gifts ſhall be taken away, for ſo it ſhall be; now the things of God are unſuitable to you, though you have now many common gifts, and you now abhorre the grace of God, though it be imperfect, what then, when all common gifts ſhall be taken from you, and grace made perfect, how inſuitable will it be then to you; therefore expect nothing hereafter.

Again

Again 5. You abuſe your portion you have *now*, what will you do with more, who will truſt you with the true riches, you abuſe that you have; indeed men of the world that are wicked, and very rich, and preferr'd to places of honour and power, O what a deal of miſchief they do in the world, what dreadfull evills are they unto the earth; ſuch men, how do they abuſe their portions; why now as it is with a tooth in a mans head, a tooth indeed is preferr'd to have an eminent place in the head, but when the tooth comes to be rotten, painfull, what do we, but pull it out, and throw it away: ſo though God preferres men to eminent places, when through their wickednesſe they grow rotten, and do hurt, the Lord pluckes them out in his anger; they abuſe their portion, and do a great deal of miſchief, therefore muſt expect to be thrown away.

But above all, the argument is, becauſe they have no intereſt in Ieſus Chriſt; the rich treaſures of the infi-

nite grace of God, are let out in Christ; God hath divers conduit pipes, (as I may say) of his grace, to let out unto his creatures; there are some lesser conduit pipes, and those conduit pipes may be opened through the generall bounty of God; but now the Lord hath the great current of his eternall mercies, for some that he doth intend eternall good unto, and this great current of his, it is stopped by justice, the infinite justice of God doth stop this great current, so as it cannot be opened to have any drop of that mercy let out, untill the divine justice comes to be satisfied: in the mean time the other smaller pipes run, the generall bounty of God still flowes; Christ therefore out of pitty to mankind that they may not be put off, with these generall outward comforts, he comes and satisfies Gods infinite justice, that he might open the current, the sluce of his infinite & eternall grace to others; now happy are those creatures, who have interest in the Lord Christ, for this is his work to satisfy the justice of the Fa-

Father, that ſo the great pipe may be opened, and then flowes in all grace, infinite eternall grace, when that comes once to be opened, no mervail though we hear of ſuch glorious things, that the Saints of God have in the life to come, no mervaile, why Chriſt doth come and opens the great ſluce of Gods infinite grace and mercy to them; as for the men of the world, they have but a little of the driſlings of Gods generall bountie through ſome crannies, but the floud-gates of Gods grace are opened in Chriſt: therefore till divine juſtice be ſatisfied, there can be no further good for poor man, but meerely the fruits of Gods generall bountie, and patience.

There are ſome creatures, whom the Lord hath left to the courſe of juſtice, they ſhall have what they earne, and no more; others there are, whom God hath ſet his heart upon, and whether they earn or no, God intendeth eternall mercies to them, here is the difference of the Covenant of works,

and the Covenant of grace, and therefore the one is left to himself: and the other, Christ the head of the Covenant comes to undertake for him what he cannot do; they who are not children, and must not expect childrens portions; as many of you rich men, when you die, you will leave your servants some legacy, perhaps you'le give every servant in your house 5. l. or so, but when you come to your children, to write in your will, what such a son, and such a daughter shall have, that is another manner of businesse, then 40 s. or 5. l. Great things you leave to them.

So the world may be divided between children and servants, for though the truth is, all men are at defiance with God, yet God maketh them servants one way or other, and there is some little legacy that servants shall have, but they must not expect the childrens portion; therefore they have it here, but must not have it hereafter.

Thus saith the Lord, if the Prince give

give a gift unto any of his ſons, the inheritance ſhall be his ſons, but if to his ſervant, then it ſhall be but till *Iubilee*; this was Gods law, that if a Prince gave a gift to his ſon, his ſon ſhould inherit it for ever, but if he give it to a ſeruant; it ſhould continue with him but for a while: Here is the difference of Gods adminiſtration of all his gifts, he giveth ſome to ſervants, and theſe ſhall continue for a time, with in a little while all will be called for again, all the good and all the comfort thou haſt, God will call for it again; but now that which he gives to his children, they ſhall have for ever, their pleaſures are durable and their mercies everlaſting.

Again the portion that the world hath here comes from Gods patience, now there will be an end of the manifeſtation of the glory of patience in this world; as there are ſome graces of the Spirit of God in the Saints, that ſhall have an end in regard of their exerciſe in this world, ſo there are ſome attributes of God that ſhall have an

an end in regard of the manifeſtation of them in that way that God doth now manifeſt them in this life, and that is the patience of God towards ungodly ones, now if they hold all upon patience (mark, they hold all upon patience) when that expires, then all their good is at an end.

And ungodly men, ſhall have to deal with God immediately in the world to come (I beſeech you obſerve but this anſwer) now they have to deal with God through creatures, and while they have to deal with God through creatures, they may get a great deal, & may make ſhift for much, but when they ſhall come to have to deal with God immediately, then it will be otherwiſe with them, as for example, there are a great many hangbyes at great mens houſes, perhaps when they come to have to deal with the ſervants, they get ſome bits and ſcraps, and many things of the ſervants; but if they know they can have nothing, but from the very hand of the Knight or Lord of the houſe himſelf,

ſelf, then they will expect no great matter; ſo wicked men in this world, they are as hang byes and all that they have, are but as ſcraps from the ſervants, they have to deal onely with creatures, they look no further; But hereafter things ſhall be ſetled another way, and all things ſhall be weighed by God himſelf, in a ballance of juſtice, & diſtributed by the hands of God himſelf immediately, and then things will be carried after another manner, the Lord himſelf will come to diſpoſe of things.

Then it was a ſpeech of a *German Divine*, though he were a good man, and lived very innocently, when he lay upon his ſick bed and apprehended death, he was in great terrours of ſpirit, mightily troubled, and ſome of his friends came to him, & asked him, why ſhould you be ſo troubled, that have lived ſo good a life as you have done? this was his anſwer: *The judgements of God* are one, *and the judgements of men* are another, *I have now to deal with God*, it is true, I lived thus before

before men, and men gave their verdict of me as good, and thought I was in a good condition, but O, *I am now to go to God, and to deal immediately with him*, and Gods judgements and mans judgements are different things; when God shall come to weigh all mens portions out, as it will be, then so much righteousnesse, so much happinesse; you'l say then, Lord what shall become of us all, all our righteousnesse is as the menstruous cloth; I but for the Saints, the righteousnesse of Christ will be put into one scoale, and their portion into the other, and their portion will be weighed by the righteousnesse of Christ; *Now* when thou comest to God, thou must come to the scoale, and thou wilt put in thy good servings of God, and thy coming to Church, and some good civill actions and morall things thou hast done, thou wilt put them in the scoale, God will say, that thou hast had already, weighs down all those. Hast thou nothing to put into the scoales but this? thou hast had thy reward

reward already for all this, and much more, then, if there be nothing to put into the ſcoale but this, thou art undone, and there is nothing for thee for eternity; and theſe are the 2. firſt things; now then ſome Corollaries from hence, and then we will proceed unto the other.

Is it ſo that wicked men have a portion here, and that is all they ſhall have. 1. then, we may ſee a reaſon, why the men of the world are ſo cuning in the things of the world, why they can make a better ſhift for themſelves, in the world, then other men can, why, here is their portion, their very happineſſe, and good is here; no mervail though they ſpeed ſo well as they do: *We have not received the ſpirit of the world* (ſaith the Apoſtle,) we cannot tell how to ſhift in the world, ſo as other men doe, for indeed we look further then theſe things; you know a ſwine though it goes away abroad all day wandering up and down, it knows the way to the trough at night; but if a ſheep

Vſe 1.

1 *Corinth.* 2. 12.

ſheep wander a little out of his place, it knows not how to come back again, but wanders up and down till it be loſt; ſwine are not ſo, ungodly men, though they go up and down wandering, they know how to come to their trough at night, they have better skill in the world they are more artificiall in the things of this life, as the Scripture ſpeaks, the children of this world, are wiſer in their generation, then the children of light; why is it? why, their portion is in this world.

Vſe 2. Secondly, here we ſee the reaſon, why there are ſo great ones in the world, that regard religion ſo little as they do, and the wayes of God, and the Church of God, why it is not their portion: thoſe things that concerns another life, is not any part of their portion: they mind what it is that concerns the preſent life, becauſe this is their portion; when many come into places of dignitie, and power, what are their thoughts, why now they think of gratifying their ſervants; now they

they think of respect and honour that they shall have abroad in the world, and be accounted some body, now they think of revenging all their wrongs, of making up of all their broken titles, &c. this hath been heretofore very ordinary in men advanced amongst you, these are all their thoughts as for doing service for God, and for the Church, and vindicating the truth of God, and his honour, that is scarce in all their thoughts, for they do not look upon that as part of their portion; here is the reason, why so many magistrates are like to *Gallio*, *caring for none of these things*; they were to *him* but matter of words, and yet they were about the great fundamentall points of religion, whether Christ were the true Messias, and whether he were God or no, but to *Gallio* these things were but matter of words; and so the great things of God and religion to carnall hearts, are things, of no great consequence; yea, when as *Sosthenes* that was the ruler of the Sinagogue for countenancing

18. *Acts* 17.

nancing of *Paul*, had the rude multitude of the Citie, rose up to apprehend him; *Gallio* cared for none of these things; what did he care for rectifying any thing that was amisse in religion.

O let us, (say they, that have their portion here) what ever becomes of things) let us have peace (say they) that we may live peaceably in our houses, and enjoy that we have quietly, they look no further then that, because their portion is here; As for truth, how do they reject that, and contemne it; such a speech (as is credibly reported) hath come from a Citizen here even in cursing of truth, so, as had he lived amongst the *Iews*, he would certainly have been stoned to death; let us have *peace*, and a pox of *truth*; I say, such a speech as this, among the *Iews* would have caused him to have been stoned to death, being such horrible blasphemy, but how many are ready to say with Pilate; when as Christ talked to him of truth; *truth* (saith Pilate) *what is truth?* as

18. *Iohn* 38.

as if he had ſaid, what a ſtrange man is this, the man is in danger of his life, and he talks of truth, *what is truth?* (ſaith Pilate) and turns it back upon him preſently; juſt thus for all the world, are the hearts of many, they think what ſhould we look at *truth*, or at any thing now, but to preſerve our lives and eſtates, and outward comforts in the world; what is truth?

They are a company of mad-braind-fellows, that are factious and ſeditious; who talk of *truth*, but know not what they ſay, come let us have *peace* though it be upon any terms; who is there in this place that deſires it not, the Lord knows, peace it is the deſire of thoſe that are accuſed moſt for want of deſires in this thing; yea, we dare challenge any of you, with this challenge; thoſe who have been moſt at the Throne of grace begging unto God for peace for *England*, let them carry the day, thoſe that have put forth moſt prayers for peace before the Throne of grace, we are willing they ſhall have the day; we read

that amongst all the tribes, that came up in a warlike-way to help the people of God against oppression in *Iudges*: that of all *Nephtali* was the onely *tribe*, that joyned with *Zebulun*, that jeoparded their lives in the cause of God, that would take up armes to defend themselves and the people against oppression; surely these 2. tribes by the others that would not venture themselves, were at that time accounted very factious, and very seditious; what they onely, *Zebulun* and *Nephtali*? why, yet that is observable, though there where none joyned with *Zebulun* but onely *Nepthali*, there is no tribe of which it is so much spoken, to be a tribe full of courtesie and civilitie, of a peaceable & quiet disposition, as *Nephtali* was; you shall find that, if you read the 49. of *Genesis*: there are these 2. things said of *Nephtali*, 1. that he was as a *Hinde* let loose, & gave goodly words; I, but they may be but words of complement, and false; nay, when *Moses* comes with the blessing (you shall find these

5. *Iudges* 18.

49. *Genes.* 21.

2. places

2. places, one in *Geneſis*, and the other in *Deuteronomie*; when *Moſes* comes with the bleſſing upon *Nephtali*; *Nephtali* filled with favour, and with the bleſſing of the Lord; what is the meaning? *Nephtali* was a *tribe* that had moſt courteſy, and civility of all, compared to a goodly *Hind*, of a quiet diſpoſition, and courteous language, one that had the favour of God, and the favour of men, and yet this *Nephtali* was the *tribe* that would jeopard their lives, and take up armes in defence of the people of God, againſt oppreſſion in thoſe times, above all.

And *Phinehas* that was ſo zealous, and would make uſe of the ſword, God ſaid, *he would make a Covenant of peace with him*; even with *Phinehas* that is ſuch a fiery hot man, a Covenant of peace muſt be made with him, by God himſelf, for he did indeed by that way procure peace to Iſrael, for ſo the Text ſaith there in that place of Numbers, that becauſe *Phinehas* was ſo zealous, it was (ſaith God)

25. *Numbers* 12. 13.

that I might not consume them in my jealousie; As if he should have said, if there had not been some amongst them, that had been zealous, and as they account fiery, I would have been zealous my self, and fiery my self, and consumed them; and it was well they had such amongst them; and one day those that cry out of them, may come to see cause, to blesse God for them; we had such, would not have the world put off, and gull'd with the fair name of peace; we know the divell hath made much use of words in former times, and would fain make use of it, as if those that desir'd truth most, were not greatest friends unto peace, God forbid, but it should be so, why though it is true, we think not we have our portion here, and therefore we would not have peace upon any terms; Indeed we confesse our portion lies higher, and that wherein our portion doth consist, we would have upon any terms; and therefore desire with *Paul*, *If by any means*, I may attain to the resurrection of the dead;

3. Philip.

so

so *if by any means*, upon any terms, that I may have peace at the great day whatsoever I endure here; we would be glad that all our mountains were mountains of *Olivet*, but yet we would be loth to have them mountains of corruption; You read in the Kings of a *mountain of corruption*, of *offence*, so it is in the old *Latine*, now if we compare one Scripture with another, we shall find, that was no other but mount *Olivet*; mount *Olivet* was made a mountain of *corruption*: there *Solomon* did build idolatrous Temples for the honour of the Gods of his Queen, those gods that his Queen did worship, *Solomon* built Temples for to gratifie her, & it was upon the *Mount* before Ierusalem, which was the mount of *Olivet*, now you know the *Mount Olivet* had his name from *Olives* that did grow there, and were emblems of *peace*, but yet the mount *Olivet* may be made a mount of *corruption*; we would be glad that we might live upon mount *Olivet*, all our

2. *Kings* 23. 13.

1. *Kings* 11. 7.

dayes, but are loth this mount *Olivet* ſhould be made a mount of *corruption*.

Give me leave but in a few words, yet to put ſome conſiderations to you, and if I ſpeak not reaſon in them, reject them; 1. becauſe that you are ſo greedy of comforts in this world, you would fain have *peace*, but I hope a *ſafe* peace, and that is all we do deſire; if the peace be not ſafe, O the bloud that may follow after; we read in the 27. of the *Acts* v. 13. That there was indeed a calme, and the South-wind did blow ſoftly for a while, but preſently there did riſe a tempeſtuous wind called *Euroclydon*; take we heed (my brethren) that we be not deluded with the ſoftly South-wind, take heed that there be not an *Euroclydon*, that blows preſently after; were we ſure to be delivered from that ſame *Euroclydon*, we ſhould be glad of continuance of ſoft blowings of the South-wind.

Can you think of a ſafe peace, to live under any arbitrary governments; no,

no, that you'l say; and therefore we account our condition ill now, for we have arbitrary governments amongst us still, do not the Parliament themselves govern in that kind?

Give me leave in a word to answer this; consider of the difference between the arbitrary government the Parliament complains off, and what now you feel; 1. that was then when the Kingdom was in a setled way, and especially when there was no *contra* arbitrary power to oppose it, yet then it went on, and surely then it did but make way for worse arbitrary government, but now it is in a vvay, vvhen the Kingdom is unsetled, & in a vvay vvhere there is a necessity of some help beyond the ordinary course of lavv, because of a *contra* arbitrary povver that is opposed; and is it possible for any man that hath any vvisedome, or understanding not to see the difference betvveen these tvvo?

But I'le shevv you a greater difference then this, that that vvas before, those that governed then, suffered no-

thing in it themselves: but gained all; now vv those that are accused for the present, if that *be arbitrary* they suffer themselves as much as vve do, and their posterity suffers as much as ours, therefore the thing is far different from vvhat vvas before.

3. And yet further, if you would not be carried away with words, but judge righteous judgement, consider this: can you think that if the adversaries should prevail, you should be *onely* at the dispose of the King: do you not think that those that are with him, & give such strength and assistance to him, that you must not lie at their mercy too, and will that be safe for you: I put it to every mans conscience, whether he can think that it is safer, for Church, or Commonwealth to be governed by the King with those that are now about him, and an army of *Papists*, or to be governed by the King with his 2. Houses of Parliament, which is the safest way in the consciences of any men living.

Yet further, consider, if you have your

your eyes in your heads, that perhaps what you ayme at as your end, your adversaries may ayme to be as their means, and what will become of you then, if that that you would have as an end, they shall look at but as a medium; consider what consequences, may come of that.

And lastly, you that do desire so much *peace* to preserve your own portions here, would not you willingly have such peace, as those that have appeared for you in houses of Parliament, in City, in Ministery, that have been most active be preserved too? are you so desirous of it, as to be willing to leave them to the fury and rage of their adversaries? were not this one of the horriblest wickednesses that ever was committed in a Kingdom, when men from a desire to save their own estates particularly, should betray those that have been faithfull to them in their places of trust.

It was a speech of *Demosthenes*, to one that would fain have peace. *It is a vain and prepostrous thing to desire peace*

peace with the flock, upon this condition, that the keepers of the flock may be betrayed; The fair name of *peace* will never prevail with a wise man, when this shall come to be the condition of it, (the good people in *Chrysostomes* time) thought it such a thing, to have but the mouth of one *Chrysostome* stopped, that they professed, if the *Sunne* should turn back, & keep in her rayes, it were more tollerable, then that the mouth of *Iohn Chrysostome* should be stopped; they had such a high esteem, of a faithfull Minister in those times; therefore if you would be faithfull to God, and to his Kingdom, and to those that have appeared for you, look after such peace, wherein you and they may be safe.

God knows they would have been willing, to have been as silent as you, but suppose all the Ministers of the Kingdom, and men that had ability to appear publickly, had all been silent, so as the businesse had been wholly betrayed, and at length an army of Papists had risen, when you had had

had no help to have resisted them, would you not have cried to *Ministers?* would you not have cried to *Magistrates?* would you not have cried to *Parliament men?* if they have ventured themselves to be faithfull for you, know, you can have no peace except they have it; and it were an unworthy thing to think of your safety without theirs.

But you'l say, we would not have our estates, and peace, thus (as you speak) upon any terms, without any regard to religion, we have our portion in *religion*, as well as you, and we have our consciences to look after as well as you; and God forbid it should be otherwise, but that *religion* should prosper too with our *peace*, but we would not have such *Sects* to be maintained in the Kingdom; let us have *truth* and *religion*, but away with the sectaries.

First understand, who they are, you speak off; do you know wherein you and they differ? you cry out of them, as if they were of another religion, when

when as when it comes to be ſcann'd, the difference between you and them will prove not to be ſo great,

2. But 2. further, I put this to you; do you ſpend as much breath in praying for theſe kind of men, as you do in rayling upon them? then ſomewhat may be ſaid.

3. But 3. it is a vain thing to think, that true religion can be maintain'd, and have the liberty of it, without ſome difference of opinion amongſt us; indeed the *Turks* have as much peace in their religion, as any religion hath in all the world, and there is as little difference of opinions amongſt the Turks, as there is in any religion weatſoever; but well may that coat have no ſeam, that hath no ſhape; if the truth of religion comes to appear, certainly it is impoſſible, but many differences of opinion muſt come, and it is a moſt intollerable pride of heart and tyrannie in any whatſoever to think, by violent means to force all, to be of the ſame opinions that they are of in matters that are not of the foun-

dation,

dation, and that may ſtand with the peace of a Commonwealth, too; you take upon you in that, more then Chriſt doth, more then the Apoſtles ever did.

But you'l ſay, if men be in an errour, why ſhould they not be forc'd, ſhall every man be left to his opinion, to do what he will?

No, I plead not for that neither; therefore I except all opinions. 1. againſt the foundation of religion. 2. and that are againſt the foundation of civill government; take thoſe 2. aſide, and then for other opinions that are of a lower, inferiour nature, (I ſay) there you take too much upon you, whoſoever you are, if you ſhould think to force men to be of the ſame opinion as you are, and there is no ſuch way to make a diſturbance in Churches, & Commonwealths, then to force men to be of the ſame opinion in things, that are of an inferiour nature.

I, but you'l ſtill ſay, if it be an errour, they muſt not be left to live in it,

it, if it be an errour; nay ſtay there, a man may be in an errour: and yet you have nothing to do to offer violence unto him, to bring him out of his errour: you may ſeek to convince him as much as you can: but to offer violence, you undertake more, then God hath given you commiſſion to do, what ever you are; & I give this Scripture for it, with is clear in the Romans: *One believeth that he may eat all things*, another eateth hearbs, *let not him that eateth, deſpiſe him that eateth not, and let not him which eateth not, judge him that eateth: for who art thou that judgeſt another?* who art thou that judgeſt? certainly one of theſe was a ſin at that time, but yet, though one were a ſin, yet they that were in the right muſt not by violence force thoſe, that were in the vvrong, to their opinion; but they muſt leave them to God: (I ſay,) in matters of ſuch conſequence as theſe, it is a point of Antichriſtian tyranny, and notorious pride in men, that have taken ſo much upon them, as to force all to be of

Rom. 14. 2.

of the ſame opinion ; this is not the way certainly for true peace; but thus much for the 2. Corollary ; The 3. follows.

Vſe 3.

If men have their portion in this world, here is the reaſon why there is ſuch a ſtir in the world by men, to maintain this their portion ; what rending and tearing is there among men to preſerve their eſtates? eſpecially if they have a higher portion in the world then others; O, what a deal of ſtir is there to keep up their honour and reputation. There was ſuch ſtriving for the Popedome in *Henry* the fourth his dayes, that it coſt many thouſand mens lives. Such bluſtring men make to be great in the world, it coſt the bloud of twenty thouſand perſons meerely to ſatisfy the wills of a few; certainly one day the world will be wiſer, and underſtand that they are men, and not dogs, to be ſubject to the humours and luſts of others, and that no man hath now any further power over them, but what they have by agreement from them. I hope men will

will be wise enough to understand this, and not sacrifice their lives, for the satisfying of the wills of a few men in the world; it is their God, and do you say what ayles me, when you have taken away my Gods? here is the ground of all the stirs and combustions in the world, because carnall hearts look upon what they enjoy as their portion.

But how comes it thus to passe, that men should be so greedy of this their portion? it is such an excellent portion, that they are so greedy of it? is it worth so much, that they contend so about it? this maketh way for me to slip into the 4. particular, to enquire, what kind of portion this is, that these men of the world have, therefore consider. 1. what poor things they are, that they make such a stir about; secondly, consider the tenure upon which they hold, what ever they enjoy; and thirdly, consider the mixture of evill that there is in that they enjoy; and fourthly, the blessed portion that they loose, and lastly,

lastly, the dreadfull end that there will be to such men, that have their portion here.

First, the poor things that men have here in this world, what are they? their comforts for the most part, are but imaginary; in the 8. of *Hosea*, Ephraim feeds upon the wind; and when a bladder is full of wind, one prick lets it quite out: so when death comes, it lets out all their comforts; wilt thou set thy heart upon that which *is not*, it *is not*, it hath no realitie in it; in the 25. of the *Acts*, when *Bernice* and *Agrippa* came in great *pomp*, to the assembly; that which you have in your books translated, great pomp, it is in the Greek great *fancie*; all the pomp and jollity of the world, is but a meer fancy, this is their portion. 1.

What poor things worldly men strive for.

25. *Acts.*

And 2. that they have is of a very low nature; this would be an argument we might Philosophize in, if it were fit, or if we had time, but i'le quickly passe over these things; it is of a very low nature, and not much 2.

concerns the ſoul, all the portion they have *here*, therefore ſaith the Text *here*, *thou filleſt their belly*; it is but a belly full, and what is that to the ſoul? indeed the rich man in the Goſpell, could ſay, *Soul take thy eaſe, eat and drink*, &c. Soul take thy eaſe; becauſe you have goods laid up, and becauſe you may eat and drink: what is all this to the ſoul? *Ambroſe* hath ſuch a ſpeech upon the place: if the man had had the ſoul of a *ſwine*, what could he have ſaid otherwiſe; for indeed theſe things were ſuitable to the ſoul of a *ſwine*; you ſhall find that a man is not the better, becauſe of outward things not a whit; the heart of the wicked is little worth; his eſtate may be ſomewhat worth, his houſe may be ſomewhat worth, his lands may be ſomewhat worth; but the hearts of the wicked is little worth, ſaith *Solomon*. And would not you think that to be a great evill, that when you go up and down abroad, you ſhould certainly know, that there is no man gives you any entertainment, or any reſpect, but

10. *Proverbs.*

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it is for your ſervants ſake that tends upon you; would not that trouble you; indeed you come to ſuch a mans houſe, & he ſeems to make you welcome, and you have entertainment; I but you come to know afterwards, that it was not for your ſake, but for your ſervants ſake, that he loved you, would not this diſcourage you? the truth is ſo, all that you have in this world, it is for your ſervants ſake, for your goods, your houſe and lands: it is not for any worth that is in you. It was a ſpeech that *Socrates* ſpake once to one ---- when he had a fine houſe, and a many brave things; what (ſaith he) there are many come to ſee thy houſe and thy fine things there, but no body comes to ſee thee, they know there is a worth in thy fine houſe, and in thy fine furniture, but they ſee no worth in thee, indeed all theſe things are not ſouls meat, it is not mans meat they feed upon, it is but aſhes, it is nothing to the ſoul of a man.

And further, ſuppoſe it were for thy ſoul; what thou haſt here is but a very [3.

very poor pittance, thou haſt not all the world neither, though thou haſt thy *portion* in this world; if thou hadſt the whole world at command, yea, if God ſhould make a 1000. worlds more for thee to command, that were all but a poor pittance, to put off an immortall ſoul with all; but what thou haſt is but a little minum in the world. All the nations of the earth are but as the duſt of the ballance, and a drop of the bucket to God, what is thy duſt then? what is thy houſe and land then? as *Socrates* wittily rebuked the pride of *Alcibiades*, when he was very proud, that he had ſo much land lay together, he brought the map of the world to him, and (ſaith he) pray ſhew me, where your land lies here, one prick of a pen would make a deſcription of all.

England, *Ireland*, and *Scotland*, are but 3. little ſpots unto the world, and what are your farmes and your mannours? you have but a little portion, if you had all it were no great matter: the truth is all you have in this world, cannot

cannot be enough to make you live in fashion in the world, like a man; it is not enough (I say) for to live like a man in the world, to live like one that hath an immortall soul, like one that hath the image of God upon him, and was sent hither into the world, to do so great services, as every one of you were sent hither to do, and therefore it is but a mean thing, little cause you have to rejoyce in it.

It is true they that are godly, account themselves unworthy of the least thing they have here in the world; but i'le tell you a mistery of religion now, a practicall maxime of religion, that is a great mistery to the world, which is this, that a gracious heart, though he thinks himself unworthy of the least crum of bread, yet all the creatures in heaven and earth, will not serve him to be his portion, will not satisfy him; though he hath a heart that will be satisfied with any thing, as counting himself unworthy of the meanest condition in this world, as a present gift of God; but

if God ſhould give him heaven and earth, he had ſuch an unſatisfying heart, as he would not be ſatisfied with heaven and earth, except God gives him himſelf too; therefore certainly thy portion, it is a but a very little portion.

4. Beſides thoſe things thou haſt, are things that will vaniſh, and quickly come to nothing; it is ſaid of the whole world, that it hangs upon nothing; ſo all the things of the earth do: therefore it is ſaid of *Abraham*, that he ſought a City, that had *foundations*; all other things, are as things that have no *foundation at all*; there is a worm in every creature that will conſume it in time; and the Scripture calls all our riches *uncertain riches*.

26. Iob 7.

10. Hebr.

Chriſtian, thou art made for an eternall condition; theſe things are fading; when thou comeſt to enter in upon thy eternall eſtate, if thou ſhouldſt then ask, what ſhall I have now, I have now thus much, and thus much in my whole life; but what ſhall I have now I come to enter in upon my

my eternall eſtate? truly nothing at all. If a man were to go a great voyage to the Indies, and all the proviſion he makes is this, he gets a veſſell that can make ſhift to carry him as far as Graveſend, that he will do, and what need he hath of proviſion to Graveſend, or perhaps to the Downs he provides for, he goes on, & ſhould go on now from the Downs, and begins his voyage, to go to the Indies, and is gotten into the Ocean; alas, his veſſell is a rotten veſſell; were not this an unwiſe man? truly this is the condition of thouſands in the world; man, woman, thou art made for an eternall condition, God intendeth eternity for every mothers child that is here this day, and God expects that thy life ſhould be ſpent in making proviſion for this eternall eſtate of thine, and thou thinkeſt of nothing, but that thou mayſt provide for a few years here, & live in ſome faſhion, and be ſome body in the world. O when thou comeſt to enter upon the Ocean of eternitie, thou wilt give a dreadfull ſhrik, & cry

out, I am undone, I am undone, I have nothing provided, for eternall life.

Again consider whatever thou hast in this world, it is no other, but what may stand with the eternall hatred of an infinite God towards thee: it may be the portion of a reprobate, and will this serve thy turn? will this satisfie thee? will that satisfie thy soul, that may be the portion of a reprobate? there are many that are now swelting under the wrath of the infinite God, that have had 20. times as much as any of you have that are here before the Lord this day, they have had greater estates then you, and lived merrier lives then you, & yet are now under the wrath of God, will a reprobates portion serve thy turn: therefore consider that to enjoy the dominion of all the world, may stand with Gods eternall hatred, but to have the least dram of saving grace, intitles men to the favour of God which is better then life. What a difference is there then, between the having the least dram of grace, and the enjoyment of all the world,

world, and what a goodly portion is there here that thou so much rejoycest in? certainly, thy heart is strait, that thou thinkest these things to be so big, as in a narrow vessel a thing will appear big, but in a mighty wide vessell it appears little; so when the Lord by grace shall widen and enlarge thy heart, then all the things of the world will be little to thee.

Indeed if a man be below here, he looks upon that, which is next to him, that hath any bigness in it, as somewhat great, but if a man were advanced on high, on the top of a pinnacle, then that which seemed great appears but little to him; so the men of the world that are here, lie graveling below, and the curse of the serpent is upon them, and they think the things of the world great matters, but grace lifteth up the heart on high to God and Christ, mounts it up to eternity, and then we look upon all things here below as mean, this was the reason that *Luther*, when he had great gifts sent to him by many of the great men of *Saxonie*, he

Luther.

he began to be afraid, leaſt the Lord ſhould reward him here in this world, and he hath this expreſſion, *I did vehemently proteſt, God ſhould not put me off ſo*; that is his word, according to the manner of his language: thus he ſpeaks, when there came in things of the world, and he began to be tickled with honour, and great men did reſpect him, O (thought he) I ſhall be ſome body now in the world; thus corruption began to work, but grace did prevail, and he breaks out with this expreſſion, I did profeſſe, God ſhould not put me off ſo; the Lord ſhall not put me off with worldly honors and dignities; there are other things I look for, things that are better and higher, theſe are poor pittances, for this ſoul of mine to be put off with all, there are other things I muſt have from the Lord, or elſe I cannot be ſatisfied; that is the firſt thing, the poor things of the world, which is the portion of wicked men.

Secondly conſider the tenure by which they hold it; all you have in the

the world, you hold it not by very good tenure, it is not held in *Capite*. I confesse this, I think not the men of the world to be usurpers, for what they lawfully get in the world: I think not they shall answer meerely for their using what they do, meerely for their right to use what they have; but they shall answer for their not right using the same; they shall not answer (I say) for their right to use, but for their not right using; they have some right, but what right is it.

There is a 3. fold right. 1. a right of *justice*, that we may claim to a thing as a due: what is not your right, you cannot claim. 2. there is a right of *Creation*, that God gave to man at *first*: you have lost that right now. 3. there is a right of *promise*; God hath promised all good things to his people; you have not that right neither: you have neither the right of *justice* to claim, nor the right of your *Creation*, nor the right of *promise*; what right then?

There is a fourth right, and that I con-

confesse you have, which is a right of donation; God is pleased to give to you. And thus you hold all your honours, and estates, that are ungodly men; just thus, even as a man that is condemned to dye, and there being a little reprieving for 2. or 3. dayes, before his execution, the Prince out of his indulgence gives order to have provision made for him, according to his qualitie, that if he be a *Gentleman*, he should have such provision, if a *Knight*, or a Nobleman, he shall have provision according to his qualitie, till his execution; now no man can say, this man usurpes, though he hath forfeited all his right to his lands and estates, yet if the King will give him this refreshment, he is no usurper, but it is a poor right he hath, it is a right of donation; and thus God gives the ungodly men in this world their right to outward comforts; you have your portion, but you see how you hold it.

The next thing to be considered, is, that this portion here, as it is poor

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in regard of the mean things, and the Tenure; ſo there is a great deal of mixture there in, and the truth is, all the good things wicked men enjoy in this world, will ſcarce bear charges; that is, there is ſo much trouble they meet withall in this world, with their portion, that what they have will ſcarce bear charges; & if a man goes a voyage, we uſe not to count any thing he ſpends by the way, to be part of his treaſury; now all we have here in this world is but ſpending money to bear our charges in religion: God knows we ſhall be at a great deal of charges, and afflictions we ſhall meet with here; but beſides, there is a mixture of *Curſe* in every portion of an ungodly man; if any of you think you get ſuch a rich match, you get an heire that is a very rich match, & you get her portion, & if it be in money, there you go & fetch away the bags of gold, that are her portion, but if it ſhould prove that every bag of gold, you have of your wives portion, had the plague in it, it were but a poor portion: certainly it

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is thus with all ungodly ones in the world, that all the while they live, whatsoever they enjoy, (continuing wicked men) they have a curse of God that goes along with it, and makes way unto eternall misery for them; as those that are godly have the blessing of God in outward things that makes way for their eternall good; so thou hast the curse of the Lord mingled with all thy outward things that makes way for eternall evill unto thee.

And then consider what portion thou looseſt, thou hast got one, but thou looseſt a great deal more: if a man had been at the exchange and made a bargain about some petty thing, and afterwards when he comes home, knows that by not being at home, he hath lost a purchase that would have made him, and his posterity: he hath little cause of rejoycing in that bargain; so though thou hast got a portion, that may seem to satisfie thee somewhat, know thou hast lost a portion of infinite worth and value.

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It is impoſſible to ſhew you, what this portion is; for the devil could ſhew Chriſt all the glory of the world in the twinckling of an eye; but if I ſhould come to ſhew you the glory of Heaven, I had need have eternity to ſhew you, what the portion of the Saints is; but though I cannot ſhew it you all, I will onely give you a hint or two, that you know ſomewhat what it is.

1. It is ſuch a portion as is fit for the ſpouſe of the Lamb, as is fit for the ſpouſe of one that is to marry the Son of God, the ſecond perſon in Trinity; 2. it is ſuch a portion as is fit and ſuitable to an heire of life & glory, an heire of Heaven and Earth; yea, it is ſuch a portion, as God doth give men, to this very end, to declare what the infinite power of God is able to do, to raiſe a poor creature to the height of happineſſe; what think you this muſt be, that (I ſay) it muſt *therefore* be done, that it might declare to Angels and all creatures, what the infinite power of God is able to do, to raiſe a

poor

poor creature to happineſſe & glory; this muſt be ſomewhat.

Again, it muſt be ſuch a one as in which, God muſt attain unto the great deſigne, that he had from all eternity, in making of Heaven and Earth, which was to magnifie the riches of his grace to a Company, that he had ſet apart to glory; it muſt be ſuch a portion; and gueſſe you what this muſt needs be.

Yea, it is ſuch a portion as muſt require the infinite power of God, to ſupport a creature to bear the weight of that glory; and all this muſt be now to all eternity; I remember when *Eſau* did but hear *Iſaac* his Father, tell what a bleſſing he had given unto *Iacob*, he fell a weeping; O that God would ſo ſtrike unto the hearts of men, that have ſo little minded any thing, but the world: Thou heareſt but a few words, to what the Lord hath reſerved to all eternitie, for his Saints; and compare but that with what is thy portion, and thou haſt cauſe to weep.

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I but more cauſe you'l have to weep, if you conſider the laſt thing, and that is, what is like to be the end of all thy portion in this world; if indeed thou could'ſt ruffle it out in this world, and enjoy thy hearts deſire, and there an end: it were ſomewhat; O, but there is ſomewhat elſe remains afterwards; as. 1. O, the perplexity of ſpirit, that any worldly man will have when death comes, when he ſhall ſee an end of all the comforts of this world, now farewell houſe, farewell lands, and farewell friends, farewell acquaintance, and all merry meetings, and joviallities, I ſhall never have comfort more in you; as it was the ſpeech of Pope *Adrian*, when he was to die, *O thou my ſoul, my ſoul, whither art thou going? whither art thou going? thou ſhalt never have more jeſts, nor be merry, nor be jocund any more; where art thou going?* ſo may a man that hath his portion in this world, ſay at his death, where is this poor ſoul of mine going? I have lived here thus many years, and I have had ma-

ny merry meetings, I have eaten with the ſtrongeſt, and have drunk the ſweeteſt, and gone in brave array, but now my day is gone, what ſhall become of me, what peace have I now, when all is gone.

I remember *Latimer* hath a ſtory in one of his Sermons, that he preached before King *Edward*, of a rich man, that when he lay upon his ſick bed, there came one to him, and tells him, that certainly by all reaſon they can judge, he was like to be a man for another world, a dead man: aſſoon as ever he hears but theſe words, *what muſt I die*, ſend for a Phiſitian, *wounds, ſides, heart, muſt I die? wounds, ſides, heart, muſt I die?* and thus he goes on, and there could be nothing got from him, but *wounds, ſides, heart, muſt I die?* muſt I die, and go from all theſe? here was all, here was the end of this man that made his portion in this world.

Another rich man that lived not far from the place, that I my ſelf lived in heretofore: when he heard his ſickneſſe

neſſe was deadly, he ſends for his bags of money, and hugs them in his arms, O muſt I leave you? O muſt I leave you? And another, lying upon his ſickbed, layed a bag of gold to his heart, and then bids them, take it away, *it will not do*, *it will not do*; Another, when he lay upon his ſickbed, his ſervants came to him, & ſaid, what lack you? would you have any beer? what do you want? O (ſaith he) I want onely one thing, *peace* of *conſcience*, that I would have, it is not beer, nor friends, nor an eaſy pillow I want, but eaſe of *conſcience*; O conſider, whether there be not like to be perplexitie in your ſpirits.

And then (brethren) you muſt be called to an account for all, though (as I told you before) not to account for the right to uſe; but for not right uſing; and do but think with your ſelves, if you *now* have ſo much as you cannot reckon, how *then* will you be able to reckon for it, if now you cannot count, how will you be able to give an account at the laſt day, eſpe-

cially when you have had no thoughts of this before hand.

There will be a dreadfull portion indeed at the day of judgement, O the shame and confusion that will be upon the faces of the men of the world in that houre, when they shall see their poor neighbours have their portion with Christ in glory; perhaps, a poor servant in the house advanced to glory, and they stand on the left hand to be cast out; perhaps some of these poor hospitall boyes shall be advanced to eternall glorie, when as some of you, that are their great masters, shall be cast out eternally; what an infinite shame and confusion will this be to you.

O now I see what it is to trust in God, and not to trust in him; those are happy that would trust for the future, but I miserable, that dar'd not trust in him: *The Lord will rain snares, and fire, and brimstones*, here is the portion of the ungodly at last; *appoint him his portion with hypocrites*, saith Christ, *where there is weeping and wayling, and gnashing*

11. Psal. 6. & 24 Matth. 51.

gnashing of teeth; that is the portion of hypocrites in the conclusion; Now here thou seest the end of all; what dost thou think then of thy portion now? think but of one Text, and I have done.

What hope hath an hypocrite though he hath gained, when God takes away his soul? Mark; there are many hypocrites that aymed to get estates in the world, but cannot thrive, God crosses them: well, but suppose thou aymest to gain, and hast got all thou wouldst desire; *what hope hath an hypocrite, though he hath gained?* though he hath grown never so rich, and got all he desires, when God takes away his soul? this time is coming, it will be ere long, and it may be suddenly, the portion of some that are here present, and perhaps this Text of mine, may then ring in their ears, when they lie upon their sick beds, perhaps within a month, or six weeks, when Gods time shall be, and then conscience may repeat in your ears; I heard such a day there were a generation of men 27. Iob 8.

that have their portion in this world, and now I am afraid, I am one of them; and there is an end of my portion, onely I must go to my other portion, that will be very dreadfull.

But who have you spoke too all this while? who is the man that hath his portion in this world? it is a poor portion, as you have set out to us, but every one will go away and say, I hope it is not I, I hope God hath a better portion for me then this: therefore give me leave to speak in the name of God to you, and out of his word, to point out the man and woman that is like to have their portion *here*, living and dying in such a condition.

1. *Signes of a man whose portion is in this world.*

First, that man to whom God gives in this life, nothing but what belongs to this life, that is the man apparently; if God give thee thy estate, and if he gives thee not somewhat besides thy estate, that is a principle, that is a seed of eternall life in thee, certainly he never intends good to thee in the world

world to come. There are many men have a great deal in this world, & they say they hope, God will be mercifull to them in the world to come. Now this is a certain truth, that man to whom God denies spirituall mercy in this world, God will deny eternall mercy to him in the world to come; this therefore should be thy care, doth God increase my estate in this world? O that the Lord would give a proportionable measure of grace, or else it is nothing; Lord, thou giveſt me here a great estate, if thou giveſt not to me together with it, a proportionable measure of grace to use it to thy name, I had better have been without this.

Is this thy care? I put it to thy conscience; as thy estate encreases, art thou solicitous at the Throne of grace, that the Lord would give thee a proportionable measure of grace, to manage thy estate for his glory: then peace be to thee, thou art not the man.

You may further examine it, by the

workings of your hearts about your present portions: As. 1 whether you enjoy what you have for it *self*, and whether your hearts be terminated in what you do enjoy; one that is godly hath his portion beyond these things, he enjoyes the creatures. I but it is God that he enjoyes in them; that is sweet to me, that I can see, and taste the love of God in; I but a Carnall heart enjoyes the creatures, and runs away, and is terminated there; looks much at the creature, but at little in God; as divers of your hospitall children here, look more at the men that were their friends, to bring them into the hospitall, when they were Fatherlesse and Motherlesse, and shiftlesse, then they look at the founders of the Hospitall, they little think of them, to thank God for them, but if they meet with him that was the next cause to bring them in, they will thank him for his kindnesse; so it is with most men, they look at outward means and secondary causes, but a godly heart looks at the root of all things: I remember

member one that came into the Treasurehouse of *Venice*, where he saw Tables of gold and silver, and he pointed down, looking at the bottom of the Table, whereupon one asked him, why is your eye so at the bottom? O (saith he) I am looking at the root of all this; Alas, it is a small matter for a man that hath a great trade, to have a great stock.

A godly man though he hath but a little, yet he looks at the root, at the love of God, and the Covenant of grace, which is the spring of all, and the chief thing that satisfies his heart, it is the goodnesse of God that satisfies a gracious heart, and not the bare creature.

Therefore examine, how your hearts are set upon these things of the world, whether your hearts go out with full strength to them; if you make your bellies to be your God, then your end will be destruction: That man that hath his heart swallowed up in the world, like *Corah*, *Dathan*, and *Abiram*, that were swallowed

lowed in the earth: if the things of the earth be a gulfe to ſwallow thy heart up, there is another gulfe to ſwallow thee up hereafter. Conſider how do the loſſe of the things of the world, take thy heart; doſt not thou account thy ſelf an undone man, when thou had loſt ſome comforts? doſt thou not come home to thy wife and children, I ſay, I am an undone man: why what is the matter? I have loſt ſome part of my eſtate; O carnall heart! one that is Gods child may have ſome croſſes, but no loſſes at all; becauſe he enjoyes all in God, and hath God ſtill. The truth is, if thou wert truly Godly, whatever afflictions thou meeteſt with all, (as we ſay, a man may put all his gain in his eye; ſo you may,) if you be godly, put all your croſſes in your eyes; you are ſo far from being undone.

Examine then whether theſe things of the world, be not the onely ſuitable things to your hearts? whether you bleſſe not your ſelves in theſe, as in your happineſſe; the Ivie will claſpe about

about a rotten tree, and cannot be taken off it, without tearing: and so the heart of a worldling, will clasp about these rotten comforts, as the onely agreable things. You may hear them sometimes tell with joy that we were in such a place, and were so merry, & had the bravest meeting, and what was there? there was singing and drinking, and blaspheming of the name of God, & yet it was the bravest meeting that could be.

When did you ever come from an ordinance of God, and say, O it was a brave day to me, the Lord hath spoken to my heart this day; did you never go from the word, with as merry a heart, and rejoyce of it amongst your friends, as you did from a merry meeting? you may fear you are the man that have your portion here.

If I were to give but one evidence, whether a man hath grace or no? I would give this assoon as any one; Suppose thou hast got some estate in the word, I put this to thee, what dost thou account to be the chiefest good

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of thy estate, more then thou didst before. A man that hath got an estate more then he had before, thinks with himself, now I may live at a better fashion, then I could, now I may have more freedom then before, now I may have more credit in the world then I had now, I may have my own mind, and satisfie my lust more then I did, or then another man can do; is not this the thing thou most rejoycest in; nay, is not this a truth, that some of your hearts (if your hearts were ripped up, this would be the language of them) most rejoyce in, because hereby you have most fewel for your lusts: a poor man hath not so much fewel for his uncleanesse as you have; nor so much fewell for his pride and malice as you have, and many rich men account the blessing and happinesse of their estates to consist in this very thing, that now they may have a larger scope for their lusts then ever they could before; alas, a poor man cannot go abroad, and drink, as you can do; a poor man cannot lay out so much

much upon a whore, and an unclean wretch, as you can do, and you rejoyce in this, if this man hath not his portion in this *world*, who hath? the Lord ſtrike thy wretched heart.

A gracious man, when God bleſſeth him in this world, though there be but a little grace in him, it will work thus: the Lord hath raiſed my condition above my brother, & why? the Lord giveth me a larger opportunitie to do him ſervice, then my brother hath, or then I had before: there is ſuch a poor man, he is an honeſt man, but (God knows) he can do but little in the place where he is, he hath but little means; but God hath given me means, and this means enlarges my opportunities to do God ſervice, and for this my ſoul bleſſeth God, I account my eſtate happier then before, I now may be of more uſe, and do God more ſervice then otherwiſe I could do; have you ſuch workings in heart, you rich men if you have not never be at quiet till you get your hearts working in this manner; this will

will be a bleſſed teſtimony, that God gives you a portion here, and intendeth another portion for you in the world to come.

Again, what is that thing that you ſtrive to make moſt ſure? that which a man ſtrives to make moſt ſure, that he counts his happineſſe to conſiſt in; O for thy Land, and debts, thou ſtriveſt with all thy might to make them ſure, but as for the matter of thy ſalvation, and peace in Chriſt, thou haſt a good hope thereof, but takeſt no pains to make it ſure.

See what thou doſt moſt admire men for? O ſuch a man is happy, he hath ſo much coming in, and hath ſo much a year; but doſt thou call the vile man happy? this is a ſigne that thou haſt not thy eye enlightned: canſt thou look upon thoſe that are poor and mean in this world, as moſt happy creatures, becauſe the Lord gives them the grace of his ſpirit? and think, well, it is true, I have a greater eſtate then ſuch a poor man that is my neighbour, or then ſuch a poor kindſman,

man, but God knows, he doth God more ſervice then I do, he prayes more, and more heartily in one day then I do in a whole year. O, the Lord hath other manner of prayers, and ſighes come from his poor cottage, then ever he had from my brave pallace: I have my citie houſe and my countrey houſe, but they were never ſo perfumed with prayers; ſome that live in poor cellars, ſend up more prayers, and God hath more honour from them, then he hath from me; in my familie (perhaps) there is curſing and blaſpheming of God, in ſuch poor cottages, there is (perhaps) bleſſing and prayſing of God, now canſt thou look upon them, as the moſt happy people in the world.

Laſtly, what art thou moſt carefull to lay up for thy children, if the things of the world take up thy care for thy children moſt, it is an argument thou thinkeſt, thy children ſhall have a good portion if thou canſt leave them ſo many thouſands, & it is like it is thy portion too; if thou counteſt it theirs.

Exa-

Examine also thy services what they are; dost thou put off God with slight services, then know thy portion is like to be of Gods slight mercies; Again, art thou hypocriticall in thy service, dost thou ayme at the praise of men in outward duties, that is a signe thou hast thy reward here; and are thy services forced, that thou art compelled, it is meerely conscience compells thee, and not an inward agreablenesse between the frame of thy heart, and holy things: then it is like, a servants portion will be thine, and not a childs portion.

Further, hast thou heretofore been a forward professour in religion, and hast now forsaken the wayes of God; I'le give you a dreadfull Scripture for this, in the 17. of *Ieremiah*: *All you that forsake the Lord shall be ashamed, & they that depart from me, shall be written in the earth*; if thou hast been forward heretofore, and now thou comest to be more ancient, and now thou art dead, and dull, and cold ---; here is a Text for thee, go home, & tremble, least

17. Ierem. 13.

leaſt thou be a man, whoſe name is written in the earth. And doth not God for the preſent curſe thy portion? thou findeſt the more thou haſt, the worſe thou groweſt; as if a man ſhould eat meat at ones table, and affoord as he hath eaten it, begin to ſwell, he will conclude certainly the meat was poyſoned, ſo when thy eſtate riſes, thy heart riſes with pride, ſurely it was poyſoned with the curſe of God that was in it.

Again I'le onely name one ſigne more; what ſayeſt thou to this, that man that ſpends his dayes without having ſome fear, leaſt God ſhould put him off with the things of this world: there may be ſome danger of that; it is ſaid of ſome, that they feed themſelves without fear; you can go to a merry meeting, and feed upon the chear, and eat without fear; but never have ſuch a thought as this in your heart, what if God ſhould put me off with theſe things? I hear indeed there are ſome menare put of ſo, what if that ſhould prove to be my portion what a

Iude 12.

miſerable creature were I? I fear there were ſome men never had ſuch a thought in their lives, what if it ſhould prove ſo with me, what a miſerable creature were I.

I have one word of exhortation to you all, & then I have done, & this exhortation muſt be divided: *Firſt*, unto you that have ſome evidences that God hath given you a better portion, that God hath not put you off with the portion of this world; O bleſſe the Lord for his goodneſſe to you, that ever he hath ſhewed you better things then the world affoords, your line is fallen into a good ground, you have a goodly inheritance; though thou haſt not ſo much as others have, yet thou haſt that that will make thee happy for ever.

I have read of one *Didimus*, a learned godly Preacher, but he was blind, whereof he complained, & was much troubled for his want of ſight, whereupon a Chriſtian friend rebuked him ſharpely; what (ſaith he) hath God given you that that is the excellency

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of an Apoſtle, of a Miniſter of Chriſt; and are you troubled for want of your ſight, that a piſmire may have, that a bruit beaſt may have, for the want of thy ſight, that the rats and mice may have, are you troubled with that, and rather not taught to bleſſe God, that hath given you ſo great a mercy, as to make you ſuch an inſtrument of his ſervice? ſo may I ſay to you that are godly, hath God given you Ieſus Chriſt? hath he given you his Son, hath he given you his Spirit, hath he given you himſelf, to be your portion, and are you troubled that you have not more of that, that beaſts may have, as well as your ſelves? O be aſhamed of any mournfull diſcontentments for want of the comforts of this world.

And do not envy wicked men for their outward proſperity; I remember a ſtory of a poor ſouldier that was condemned to die meerely fortaking a bunch of grapes from a Vine, for there was a ſtrict law that who ever ſhould take any thing from that place they

went through, he ſhould dye for it. Now he had taken a bunch of grapes, and was condemned to die, and as he went to execution, he went eating of his bunch of grapes, and ſome came to him, and ſaid, doſt thou go eating thy grapes, thou ſhouldſt think of ſomewhat elſe; he anſwers, I beſeech you (Sir) do not envy me my grapes, they will coſt me dear; ſo may I ſay of all the men of the world; we have no need to envy them of any thing they have, it will coſt them very dear one day.

Thirdly, live like ſuch as God hath not put off with the portion of this world? manifeſt in it your converſations that you look for higher & better things, then what this world affoords: ſhew they are but ſlight in your eyes; look upon your eſtates as deſpicable, be willing to improve them all for publick good, yea, to jeopard not eſtates onely but your names, your liberties, and your lives in a publick cauſe, and thoſe that ſhall do ſo, however the world may look upon them

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in a ſad condition, and ſay, O ſuch a man is like to be undone, and his life is in danger; I tell you ſuch a one that ſhall out of a good principle, be willing to venture life and eſtate and appear for God, that man ſhall be moſt honoured, and be found the moſt happy man at laſt; and indeed herein he ſhews himſelf to be a man that looks for a higher portion, then theſe things here; as thoſe in the Hebrews: By that they ſaid and did, *they ſhewed plainly*, they *looked for another Country*; ſo ſee you men that might live as comfortably in outward things as you, and (did their conſciences give way) they could be as quiet as you; but conſcience puts them upon it, that ſeeing God calls them to a publick place, they can be content to put all at Gods feet. 11. Hebr. 14.

Now though you may think that ſuch are in moſt danger, they ſhew plainly they are men of another countrey, and ſhould be moſt honoured; and take but this principle with you, the more any one gives up

his eſtate to God, the more comfort he hath in his eſtate, whether in the enjoyment of it, or in the loſſe of it; I expreſſe it thus: when one reſignes up all he hath, his *eſtate, liberty, name, life* to God, the oftener it comes into Gods hands, the better it comes, when God gives it him again; a carnall heart when once he hath theſe things, he will not truſt God with them, but he will have them in his own keeping; but a gracious heart, though he hath all theſe from God, yet every day he is willing to give up all to him, and to truſt God with them again; though he be a rich man, he is willing every day to come and beg his bread at his Fathers gate, and give up all; now he gives up all in the truth of his heart to God, and God gives it him all again; as long as in a lawfull way he enjoyes it, he hath it a freſh from God; now this (I ſay) the oftener any thing comes out of Gods hand, the ſweeter & the better it is; wicked mens eſtates come but once out of Gods hands, and therefore there is not ſo much com-

fort

fort in them, but a godly mans eſtate comes 100. and 100. times from God; for every reſignation gives it to God, and God gives it him again; & therein is comfort, and O bleſſed are they that live ſo, as that they declare they look for another Countrey, and that their portion is not here; let the men of the world think them fooliſh, that will venture themſelves ſo, God and his Saints have declared that their portion it not here.

And now to you all, the word of exhortation from God is, that every one in this place, would put on to make more ſure of another portion, beſides the portion of this world; put on, I ſay for you are all made capable of higher and better things, then the things of the world; and never a one here but hath an immortall ſoul, and is capable of Communion with Father, Son, and Holy Ghoſt, and that is another manner of buſineſſe, then to eat and drink, and have pleaſure with the fleſh, here for a while; God hath made your natures capable of

such glory, do not debase your selves, to rest satisfied with husks, when you may have meat enough in your Fathers house; and therefore put on, and let the poorest sort put on, that have but a little portion here; yet there is as fair way for you to have the God of Heaven and Earth to be your portion, to have whatsoever Iesus Christ hath purchased by his bloud to be your portion, to have eternitie, and immortality to be your portion: (I say) there is as fair a way for it, as for the greatest Princes in the earth; you may come to have a portion here.

Indeed many a poor apprentice may say; my Father is dead, and hath left me no portion: I, but you that are poor apprentices, and others, and the poor Hospitall boyes, that live upon charitie, it is possible some poor wretches there may come to have their portion in God and Christ, and immortality, as well as the greatest, and richest of all; therefore raise up your hearts here, you that are the poorest and meanest, & know you are born for high things. If

If I ſhould come and tell one that is a poor boy in a blew coat now, what ever you are now, there is ſuch a rich man will adopt you to be his child, and make you his heire, that would raiſe up his heart; well, how ever meanely you live now, you may be a glorious creature hereafter, if ſo be you have now a heart to put upon it, and to ſeek after it for your portion.

But you'le ſay, Lord what ſhould we do, that our portion may be a higher portion, then in this world; the firſt thing I would put you upon, is this; let the whole courſe of your life be ſteared (as it were) with the fear of God, have a continuall jealouſy, leaſt God ſhould put you off with the things of this life; hold forth this in every action, that any one may ſee by your converſation, ſurely this man, this woman hath ſome fears, leaſt God ſhould put him off with a portion in this world; and eſpecially you that have great portions in this life, & have done God little ſervice; you know

know there are many poor people that live upon almes, have done God more ſervice then you; you have moſt cauſe to fear; they that are Rulers and Governours have mighty cauſe to fear, unleſſe they have good evidence in their hearts; *Chryſoſtome* upon the 13. of the *Hebrews*, ſpeaking of thoſe that are Governours; ſaith, *I wonder that any* Governour *ſhould be ſaved*: he hath ſuch a ſpeech there: I will not ſay ſo, but there is a great deal of hazard; Chriſt tells us, that a man that hath a great portion in this world, (though it is poſſible he may have more hereafter,) yet it is doubtfull, whether he ſhall inherit heaven.

It was the counſell of one to a King; ſaith he, I deſire but this favour, that every day you would think of this Text, *what profits it a man, to gain the whole world, and to looſe his own ſoul?* ſpend ſome little time in conſidering of it every morning when you ariſe, and every night when you lie down, what will it advantage me to be great here and miſerable hereafter. The

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ſame councell I give to you, daily pray to God, to make you underſtand, what there is in this Text, that there are a generation of men, who have *their portion in this world only.*

Secondly, if you would not have your portion here, labour to take off your hearts from all outward comforts; he that *will be* rich, ſhall fall into many temptations; know it is not neceſſary, you ſhould have an eſtate in this world, but it is neceſſary, you ſhould make your peace with God; it is neceſſary I ſhould provide for my ſoul; but how things go with me here, is not ſo much neceſſarie.

Thirdly, ſet the glorie of Heaven and eternitie daily before your eyes, and be trading for higher things then the world affords: many poor people go up and down the ſtreets, crying ſome mean thing, and think it well, if they get 18^{d}. in a whole day, but a rich Merchant can go out in the morning, and make a bargain, and perhaps get 500. l. in an houre, he trades ſomewhat like; ſo the men of this world labour

bour for the meat that perisheth; but a godly man hath communion with God, and in a quarter of an hour gets that, he would not loose for thousands.

It was a speech of *Cleopatra* to *Anthony*, thou art not to fish for *Gudgeons* and *Trowts*, but thou art to angle for Castles and Cities; so may I say, if thou hast an immortall soul with thee, thou art not so much to angle for meat and drink, and cloaths, to make provision for the flesh, but for heaven and immortalitie.

The next thing is this: *Honour God with thy substance.* Lay out thy portion *here* for God. O, that I could but convince you of one principle of divinitie more, and that is this, that there is more excellency and good in one vertuous action, then there is in all the creatures in heaven and earth, (besides the blessed Angels, and glorious Saints above, I say others of the Saints, excepting these) take all creatures, *Sun, Moon, Stars, Seas, Earth*, all the Pearls & Iewels of the world, Pearls,

put

put them all together, yet this is true divinitie, that there is more excellency in one vertuous action, then there is, if thou hadst all these things to be thy possession; if men were convinced of this, they would be abundant in good works: Thou thinkest it a brave thing, to have so much coming in by the year, do but one good action for God, out of an upright principle, and there is more excellency in that one action, then there is in thy great revenue, if thou hast 1000. times more added to it.

Me thinks this should make them *that are rich*, to be rich in good works; so saith the Scripture, *Charge them that are rich* in this world, *that they be rich in good works*, O, there is a richnesse in good works, as well as in great revenues; O, improve, lay out thy estate now for God; *Ambrose* saith upon that place, of the rich man: is it not more honour, that so many children shall account you as their *Father*, then that so many pieces of gold shall call you their *Lord?* These pieces of gold, do

do (as it were) call you Lord, & there are 2. or 3. children ſhall call you Father; and is it not more excellent to have a couple of poor Orphans, while you are alive in this world, to call you *Father*, then to have ſo many bags of gold call you *Mr?* O, therefore, give a portion to 6. and to 7.

Again, if you would not be put off with a portion in this world, be ſure that all the ſervices you perrorm to God be choice ſervices, if you expect choice mercies, let your ſervices be choice ſervices, be ſure all your works be ſupernaturall works; you'le ſay how ſhall I know that? if I had time, I could make it out clear. A ſupernaturall work is that that hath a ſupernaturall principle, done to a ſupernaturall end, and in a ſupernaturall manner; A ſupernaturall *principle*, that is *grace*, which makes it ſuitable to my heart, not that I do it out of conviction of conſcience only, and a ſupernaturall end, that is, when I ayme at God, and not at my ſelf in any dutie.

But what is this ſupernaturall manner of ſerving God? I ſhall explain it thus. *Seneca* in giving his rule how to know the affections, when they are naturall, and when not; ſaith, you ſhall know a naturall affection by this, if it be kept with in bound, it is naturall, if it be out of bounds, it is not naturall; I'le make uſe of it in another way; when you come to the ſervice of God, if you think to limit God in his ſervice, this is but a naturall ſervice, you'l go ſo far and there ſtop, but if it be a ſupernaturall ſervice, you'l let out your hearts, if it were poſſible infinitely to God; you cannot be infinite, that is true, but you'l propound no bounds, nor limits to your ſervice, & this is indeed the truth of grace, when it hath the impreſſion of gracious infiniteneſſe upon it; infiniteneſſe is that whereby God is without all limits; ſo when the ſoul is without all limits and bounds in the way of grace, it is deſirous to honour God, if it were poſſible in an infinite way; theſe are ſupernaturall works.

Laſt-

Laſtly, would you not have your portion in this world, be willing to caſt away whatever of your portion you have got ſinfully; this in the name of God, I declare as a ſpeciall thing; therefore take it home with you; what ever man or woman in this place would not have his portion in this world, but would have his portion in the world to come; whatſoever of thy portion, thou haſt got in a ſinfull courſe, caſt it away preſently, never ſleep with it, lye not down one night with it, reſt not till thou art cleared of it.

It is an old rule, but a true one; all the repentance in the world, and all your ſorrowing for ſin whatſoever, will never obtain pardon without reſtitution, unleſſe you reſtore what you are able, you can never have comfort of the pardon of that ſin; If you have got it when you were young, being an apprentice, or at firſt ſetting up, away with it, elſe it will ſpoil all, and you'l never have any other portion from God; theſe hands of mine, had that

once

once given them, *to restore* that was got wrongfully 50. years before; the wrong was done 50. years ago, yet after 50. years space, the conscience of the man troubles him, and he comes to make restitution, and satisfie the wrong, he had done, desiring me to conveye it to such a man whom he had wronged in such a place.

Know therefore that all the sweet morsels, that at any time you have so delightfully got down, they must up again; therefore willingly part with them; resolve before thou go out of this place, whatever thou hast got wrongfully, not to keep it one minute: and do it willingly, else thou canst have no comfort here or hereafter: if there be any true divinitie in the world, this is true divinitie, and yet it is hard to convince covetous men that have got their means this way.

If there be any that have done wrong in things betrusted to them, as those that be Maisters of Hospitalls, be sure you keep not that, for certainly you'l curse the time, you ever took

it; therefore let the charge of God be strong upon you this day, cast out whatever you have got falsely. I have read a story of one, who hearing that place of Scripture read; *Woe to them that joyn house to house, he burst out in a loud cry*, woe to me, and to my children *then*. So you, that are inriched through fraud and circumvention of others, have cause to say, woe to me and my familie, what shall become of us if this be true? Oh cast away this lumber, this trash, preferre your soul before all things whatsoever.

5. Isaiah 8.

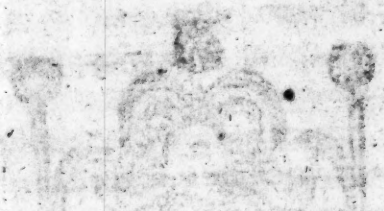
And if you would have your portion in another life, be willing to join with the sufferers for Christ; so *Moses* did, though he were in the way of preferment, yet he chose rather to suffer affliction with the people of God then to enjoy the pleasur's of sin for a season: Prise the Saints, associate with them, rather then with the jolly blades of the world. It is safer joyning with sufferers, then with those brave spirits that scorne goodnesse, jolly blades of the world, it is safer to join with

with the ſufferers; then to joyn with thoſe that are the jolly, and the brave ſpirits: And ſo I have done; onely deſiring that the Lord would ſettle all home upon your ſpirits, if it may be, becauſe ſomething may not be ſo pleaſing to the pallat of everie one, as ſome other, but if for that, you ſhould reject what hath been ſaid, and go away and ſlight this word of God; know that this Text one day may prove to be as ſcalding lead in your conſciences; and that what is ſaid concerning Doeg, in *Pſalme* 52. 7. may prove to be your portion. It is ſpoken of Doeg; This is the man (ſaith the *Pſalmiſt*) that did not make God his truſt, but truſted in his great riches: this is the man. So you may be pointed out one day, this is the man; Doeg was a great courtier, and becauſe he was an Officer to King *Saul*, and becauſe he had his favour, he truſted in the favour of the King, and in his riches, and what did he care for *David*? yet by the Text it appears: he was one that made ſome

ſhew of religion too; in the firſt of *Samuel* 21. 7. He was detained before the Lord; *Tremelius* thinks, either out of ſome religious vow, or to keep the Sabbath; or ſomewhat concerning that law, he was detained before the Lord; and yet he was a vile malignant againſt *David*, and all becauſe he truſted in the great countenance he had at Court; now this is the man that made not God his truſt, but that truſted in his great riches. The Lord forbid, this Scripture ſhould be made true of any of you; I leave this Text with you that are rich men, take heed. I leave this Text with you that are in places of dignitie and honour, take heed. I leave this Text with you that are voluptuous men, given up to your pleaſure. Take heed you hear not one day this, Son, remember in thy life time, thou hadſt thy pleaſure; I leave it with all that will not truſt God, for a portion to come; and above all, I leave it with all hypocrites, let them take heed, it be not ſaid to them, here is your

your reward; Consider what hath been said, and the Lord give you understanding.

FINIS.



THE SAINTS INHERITANCE.

Pſalme 16. 3.

But to the Saints that are in the earth, and to the excellent in whom is all my delight.

THey that underſtand the whole Pſalme to foreſee the Meſſiah, and foretell of Chriſt, make this place parallel with that of Iohn 17.19. *And for their ſake I ſanctifie my ſelf, that they alſo might be ſanctified through the truth.* But here in the beginning of the Pſalme, *David* prayes to God for preſervation, and for deliverance out

of some great evill, that it seems was upon him, or that he was in danger of. The argument that he useth, is, First his trust in God, as in the first verse, *Preserve me O God, for in thee do I put my trust.* And it was not an ungrounded and unwarranted trust, but that which proceeded from his interest he had in God, as in the second verse, *O my soul, thou hast said unto the Lord, thou art my Lord:* thou art mine, and my onely God, in whom is all my confidence. But what if *David* should now perish in this distresse, should God be any looser by it? *David* seems to acknowledge this, that though he should not be preserved, yet God was bound to preserve his own name, and his own cause; as it followes in the second verse, *my goodnesse extendeth not to thee.* Though I should live, yet it is little that I could do for thee. But to the saints that are in the earth. Though my goodnesse extendeth not unto thee, yet may I be of use to thy people, and unto thy Saints while I live; for it extends to them,

them, and they are those that my soul closeth with and hath delight in. O, therefore do I desire to live, and to be preserved, that I may be usefull to them, that are thy Saints,

It is a great argument to prevail with God, when any of you are in danger, and seek for preservation, if your hearts work thus to God, that the desire you have to be preserved is, that whatever you are, and whatever you can do, may extend to the Saints, that you may live to be of use and service in the world to Gods people. Many of you when you apprehend your selves to be in trouble, you then cry to God to be preserved: but to what end? wherefore would you be preserved? wherefore would you live? If we may judge of your ends according to your practise, you would live that you may have more time to satisfie your lusts, that you may have more time to dishonour God, that you may have more time to do mischief in the places where you live. There is this in the heart, and God sees it:

God

God ſees whatſoever will be after in your lives; God ſees before what was in your hearts when you cried to be preſerved. But now one that is gracious, he deſires therefore to be preſerved: O, ſaith he, that I might live to be of uſe in that place where God hath placed me. If God ſhould take me away now, my conſcience tells me that it is little ſervice that I have done for him. I have been of little uſe in the place where God hath ſet me, O, that I might be preſerved for this end, that what I am, or have, or have been might extend to the Saints on earth, even the excellent in whom is all my delight. Thus you have the ſcope of the words, and the dependance of them. And in them there are theſe two things obſervable.

1. *Obſervation.* First, the high eſteem of the Saints; They are *the excellent of the earth.*

2. *Obſervation.* And ſecondly, the ſweet delight that *Davids* heart had in them; *in whom is all my delight.*

For the firſt, the high eſteem that *David* had of the Saints, & the Saints that

that were on earth, the Excellent. The point is this, that the Saints of God, those that are godly, are the excellent in the earth.

Then secondly, from this that he saith, in whom is all my delight. Observe this, that a gracious heart above all things in this world, takes the most contentment in the Saints of God; he is much delighted in them.

The first is but a preparation to the second: therefore I shall passe it over briefly. They are the excellent in the earth, therefore my delight is in them.

They are the excellent in the earth. Let them be what they will in regard of their outward meanness, yet there is an excellency in them. *Iob* scraping upon the dunghill, and *Ieremy* sticking in the mire in the dungeon, yet they had more glory and beauty upon them, then the greatest Potentates of the earth when they sate upon their thrones. Though they lie among the pots (as the Psalmist saith) yet are they

as

as Doves, their wings are the wings of Doves, *whose feathers are of gold, and silver*; Psalm. 68. 13. beautifull and glorious. You know the judgement that the holy Ghost passeth upon the Saints in old time, that were outwardly mean enough, there is as much meanness on them as the malice of the world could put: the Text

Hebr. 11. 36. saith, *they had tryalls of mockings, of scourgings, of bonds, and imprisonments, they were sawen assunder, they were tempted, they wandred in sheepskins, & goats skins: destitute, afflicted, tormented.* What kind of creatures were these, surely they were some wretched men, and women that were thus hunted up and down to wander in sheepsskins and goats-skins, destitute, afflicted and tormented? No such matter, they were such *of whom the world was not worthy*: v. 38. that is the judgement of the holy Ghost upon such, *the world was not worthy of them.*

The men of the world would have thought, and did think that they were such as were not worthy to live in the world:

worlds but the judgement of the holy Ghoſt was ſuch, that the world was not worthy of them. I remember *Chryſoſtome* hath this interpretation of the phraſe, they are ſuch as are worth more then all the world, more then many thouſands of the world; one of them is worth more then all the men of the world beſides. It is a truth ſo; one Saint of God, though never ſo mean, one poor youth, one ſervant that is truly gracious, is worth more then all the men of the world beſides that are not ſo. All the Monarchs and Princes on earth, have not that excellency in them that one poor child or ſervant hath that is gracious, and belongs to God.

But the ordinary interpretation is thus, they are ſuch as have that excellency, as that the world is not worthy to enjoy them, they are not worthy of their preſence, that they ſhould ſo much as live among them; they are rather fit to be ſet as ſtars in heaven, & be before the Lord in his glory: *the world is not worthy of them.*

But

But what is there in the Saints that makes them the excellent in the earth? *The Saints that are the excellent.* The word in the originall signifies the magnificent ones; those that have magnificent spirits, and are exceeding glorious.

There is this in them (that I may briefly passe over this first.)

The Saints have the Image of God.

They have the image of God upon them, and therefore they must needs be the excellent on earth. The image of God makes them to resemble God in that which the creature is able to conceive of; That which is the height of Gods excellency: though it be true, whatsoever is in God is God himself: yet we conceiving of God according to our manner of speaking, there is something of God that appears most excellent, and glorious. And it must needs be in regard of that expression, because grace is called the image of God. Now when we draw the image of a thing, we draw it as near as we can according to that which is the most proper excellency of that thing.

If

If I would draw the image of a man, I do not draw the likeneſſe of a piece of fleſh, a beaſt hath that as well as a man; or I do not draw feet or legs, or the back parts of a man: but when the image of a man is drawn, his face is chiefly looked after to be drawn, which is the moſt excellenteſt part of man; and there we endeavour to expreſſe his life, and ſpirit as much as can be: for that is the moſt excellent part; and though the ſpirit cannot be drawn, and there can be no picture of it; yet becauſe it is ſhewen moſt in the face, that is, as near as we can go, that is drawn there.

So the image of God, is that wherein the creature reſembles God in height of excellency and glory. It is not every reſemblance of God that is Gods image: there are ſome things that ſet out ſome of the glory of God, and they are but called Gods footſteps, or his backparts. All the reſemblance of God in his creatures; and the expreſſions of his power, and wiſedome; the inviſible things of God

God that we see in the creature, they are all but his footsteps, and back-parts: they are not his image, Why? because they do not resemble God in that which he hath set out to us to be the height of his glory. What is that? The holinesse of God, that is the height of his excellency. Therefore it is said of God himself, *holy and reverend is his name.* Gods name comes to be reverend by holinesse: were it not for his holinesse, notwithstanding all the rest, (if it were possible to separate them) his name would not be reverend. Therefore when the Saints in heaven glorifie God for his chiefest excellency, it is thus *holy, holy, holy.* We find not in Scripture any of Gods Attributes thrice repeated, Wise, Wise, Wise, or Almighty, Almighty, Almighty, but *holy, holy, holy,* because the excellency of God consists chiefly in Holinesse: the LORD only is Holy.

Psalm. 111. 9.

Isai 6. 3. Revel. 4. 8.

Rev. 15. 4.

Now because where grace is in the creature, resembling this holinesse of God, there is that principle whereby the

the creature is able to act as God himself acts: for that is holineſſe, the working of God to his own end in all things ſuitable to his nature. So when the creature works to God as his laſt end, and in ſome meaſure is ſuitable to that God with which the creature hath to doe, here is the Image of God.

Therefore the Scripture expreſſeth grace by theſe 4. things, as

The Image of God.
The Life of God.
The glory of God, and
The Divine nature.

There are theſe 4. expreſſions for the work of grace.

The Image of God, it reſembles God in his excellency. The life of God himſelf, Epheſ. 4. *alienated from the life of God*, that notes acting like God himſelf. And then it is the glory of God himſelf; and the divine nature, 2. *Pet.* 1. 3. So that there muſt needs be excellency in the Saints that have grace that is of this nature.

Certainly, there is more of God in the meaneſt Saint, in the meaneſt gracious man or woman; there is more of the glory of God, then in all the world beſides, then in heaven and earth. Take all the creatures, all the glory of God in the heavens, in the Sunne, Moon, and Stars, and put all into one. Take all the glory of God in the ſeas, thoſe vaſt Oceans, and put that into one; take all the glory of God that appears in the earth, all the riches of the earth, and all arts and ſciences, and what you will; put all into one, and the meaneſt youth or ſervant that hath the leaſt degree of grace, hath more of the glory of God then all this is. There is more of the ſhining of God in the leaſt degree of grace in the pooreſt Chriſtian in the world, then there is in all theſe creatures. If there were a quinteſſence of all the excellency, and glory, extracted, and drawn, and put into one, yet there were not ſo much of God, God could not ſee ſo much of himſelf in that one creature that ſhould have the excel-

excellency of all creatures put together, as he ſees in the meaneſt Saint that hath the work of grace.

And ſurely then they are the excellent of the earth, if there be ſo much of God in them.

The work of grace is that which hath moſt of God in it; and whereſoever it is, it is that which is the proper work of Gods eternall love; it is a beam of it, therefore there is a great deal of excellency in it. Take all other creatures, and it is poſſible to enjoy all the good that is in all the creatures in heaven and earth (excepting this onely, the grace of God) through the bounty of God, and the pleaſure of God,

There is nothing that the creature hath, but may be communicated as a fruit of Gods generall bounty except ſpirituall bleſſings in Chriſt: but where ever this is, though in the leaſt degree, it is of that nature, that it cannot come but onely from the eternall election of God. It is that which is the principle of Eternall life, whereſoever

it is, it is that which will grow up to eternall glory.

All common gifts will never grow up to glory, though they grow up to the height of glory, but the grace of God, true grace, it is of the ſame nature with eternall glory. Therefore for the kind of it, it is the greateſt good that ever God did, or that ever he will communicate to any creature for all eternity. I ſay, where ever God hath communicated any dramme of grace, that is the greateſt good that ever God did, or ever will communicate to all eternity, to any of his creatures, therefore it is exceeding excellent.

Grace is the chiefeſt good that God doth beſtow.

Onely excepting the work of God in the hypoſtaticall union of the two natures, wherein he joyned the humane, and the divine nature together in one perſon; excepting that, the work of grace in any ſoul is the greateſt work that ever God did from all eternity, or that ever he will do, for the kind of it.

Now that which hath ſo much of God

God in it, & comes from the eternall election and love of God; and is the greateſt work that ever was done, or ever ſhall be done; and the greateſt good that ever was, or ſhall be communicated to any creature for ever, truly this muſt needs be the greateſt excellency. For God made the world for that end, that he might communicate his excellency, and glory to the world, to the creature. Now that which was the greateſt thing that God intended from all eternity; for the communicating of all his glory, it muſt needs make the creature excellent. This is the firſt thing, that the Saints are the excellent on earth in regard of the image of God upon them, and the work of grace in them.

But ſecondly, they are the excellent of the earth, in regard of the ſeparating of them for God: they are thoſe that God ſet his thoughts upon from all eternity, that they might enjoy him. The great counſels that God wrought from all eternity, eſpecially

were ſet on work upon this great thing of ſeparating of certain creatures for himſelf from the reſt of the world.

Now when God ſhall ſet as it were (to ſpeak after the manner of men) his thoughts and counſels on work from all eternity to ſet apart a few creatures for himſelf; if theſe can be known who they are, certainly, we cannot but look on them as the excellent on earth: Now whereſoever we ſee the work of grace in any, we may by that know that theſe God hath ſeparated for himſelf, as ſetting his infinite wiſedome on work from all eternity above that. That was the thing he was moſt exerciſed in before the world, about the work of ſeparating ſuch and ſuch for himſelf. The Pſalmiſt ſaith, *O ye ſons of men, how long will ye turn my glory into ſhame? How long will ye love vanity and ſeek after leaſing? But know, that the Lord hath ſet a part him that is Godly, for himſelf.* Pſalm. 4. 2. 3. Here you ſee that God hath ſet apart the godly for himſelf, they are thoſe that

are

are dedicated, & consecrated to God, therefore there is a wonderfull excellency put upon them.

The excellency of things consecrated.

As you know any thing that is dedicated and consecrated, though it be never so mean in it self, yet being once dedicated, being once made a consecrated thing, there is a great deal of excellency put upon that thing. As in the law, if it were but a piece of wood in the Tabernacle, if it were but a Badgers skin; if it were but brasse or goats hair or any such thing that were meane in it self, yet if it were once consecrated and made holy to God, they looked upon it as having a great deal of excellency on it.

Now I reason thus; if a piece of wood, or a little hair, or leather consecrated to God had an excellency in it: what then hath an immortall soul, that hath the graces of the spirit, as so many pearls in it, when that is consecrated & set apart to God to the glory and praise of his grace to all eternity; here must needs be much excellency and most eminent prehemi-

When a thing is consecrated we look on it no more according to the quality of the thing, but to the consecration. As I remember I read of some people in India, that when they have but lost an Apes tooth that was consecrated to their god, they will give an unspeakable summe of money for the redemption of it again, because it was a thing that was consecrated to their god. So I read of another that being raised from a mean birth, he took this way to make himself to be highly esteemed of the people, he had a golden bason that he used to wash his feet in, he took that and made an idoll of it, and consecrated it, and then every one fell down, and worshipped it when it was consecrated. Nay, saith he, if this which was mean before it was set apart to this use, comes so to be honoured, then I that am mean by birth, being set apart to the government, may as well be honoured by you.

Thus then if the superstition, and will of man having consecrated a thing,

thing, thinks he puts ſo much excellency on it, how much more when God himſelf, and the great and ſpeciall work of the holy Ghoſt that he is deſigned to, it is a ſpeciall work of his office to conſecrate ſouls to God, and to ſet them apart to himſelf, what an excellency muſt this needs be that is put upon them? *They are the excellent of the earth.* That is the ſecond.

The Saints Relation to God.

Thirdly, if we conſider that relation that the Saints have to God; they are the neareſt relations that can be expreſt. Of children to parents; they are the children of God. Of a ſpouſe to her husband; they are the ſpouſe of Ieſus Chriſt, the ſecond perſon in Trinity; and in that regard they are more nearly united to God then the Angels themſelves are, in being the ſpouſe of the Son of God. Yea the very members of his body, they have a nearer relation in that reſpect to the divine nature, to the ſecond perſon in Trinity then the Angels themſelves: for they have not ſuch a relation as this,

this, therefore they are *the excellent of the earth.*

The Saints Priviledges.

Again, fourthly, if we consider the great priviledges that the Saints have, we shal see them the excellent of the earth. Not to speak of their deliverance from sin and guiltinesse, and those immunities that they have from others. But consider they have this priviledge, that God in all his attributes and works, he is continually working for their good.

There is this excellent prerogative of the Saints, there is no attribute of God but it is continually working good to every Saint of God. There is no work of Gods providence, but it works and acts continually for their good.

It would be a mighty excellent honour put upon any man, if but such an honourable assembly as the Parliament, should take thought for such an one, and all their purposes and plots, and councels all the time they are sitting should tend to the good of such an one in particular, taking notice in par-

particular of him. It is that which I ſaid, all your wiſdome, and power and mercy, and faithfulneſſe, and the infinite alſufficiency of God is continually every moment working, not onely for the good of thoſe that love God in generall, but for every particular Saint of God. God takes ſpeciall notice of them, and ſets all his attributes continually on work for their good, & wellbeing.

And the heavens continually work for them. They have this priviledge, that the whole world is made for them, God hath given them the world, they are the heirs of the world; as it is ſaid of Abraham, he was the heir of the world. *Rom.* 4. *Abraham* had little himſelf, yet he had the world. Now the children inherit their fathers eſtate; if the world were Abrahams inheritance, then it is the inheritance of every child of *Abraham*: for ſo the children of *Abraham* are heirs to all that *Abraham* had, that is, as far as concerns them, therefore they that are his heirs, are heirs like wiſe

wise of the world, so the Apostle saith, 1 *Cor.* 3.22.23. *All are yours, and you are Christs, and Christ is Gods.* So that God, and the creatures are theirs, here is a mighty priviledge indeed.

Again, the priviledges that they have in all the good of the Covenant of grace, Whatsoever good there is in the Covenant of grace, all the rich promises in the Covenant of grace are the priviledges of the godly Saints. It is admirable priviledges that the precious promises in the Scripture speak of, to have interest in them all.

The Saints immunities that come by the Covenant of Grace.

Besides, not onely the promises, but the immunities that come from the Covenant of grace, as this: that they are not to stand or fall for their eternall estate by any thing that they are able to do themselves, they are freed from this, their eternall estate hangs not on that which they can do. Whereas others, that are not saints, that are not in the Covenant of grace, their eternall estate hangs on their endeavours, and actions, God dealing with them according to the Covenant

of

of works, being in that condition: though they may be such as may after come to be Saints, and as God hath elected, and in love may look on them as he intends towards them: but for the present they are in such a condition, as that they know not, but that their eternall estate depends on that which they do themselves. Now to be delivered from this, to have this immunity that such a thing of such a consequence, as our eternall estate should depend upon a sure foundation, upon that which is done by Christ, and done already; it is an infinite priviledge. Others cannot challenge to themselves this priviledge, that God will accept of their endeavours; do what they can, yet not being in the Covenant of grace, those endeavours are not accepted. That it pleaseth God to accept the will for the deed, it is one of the priviledges of the Saints, that comes by the Covenant of grace: but it belongs not to others, they have not to do with this immunity and priviledge. So I might name divers

divers others, but then I ſhould go out too far.

The Saints have acceſſe to the Throne of Grace.

Again, this is a glorious priviledge of acceſſe to the throne of grace, to come to God in prayer. God gives them the key of all his treaſures to come, and open them, and take what they will; it is a glorious priviledge that belongs to the Saints in any condition. God gives them a gracious praying heart, and that is the key of all the treaſures of God, of all the excellencies of God, that they have liberty to come and take out what they will, *be it unto thee as thou wilt.* Theſe *are the excellent of the earth*, that have theſe priviledges.

The Saints are the excellent on earth.

Again, they are the excellent in earth in regard of that which comes from them. As the work of grace is ſo excellent as hath been ſpoken of: ſo every gracious action that comes from a gracious heart there is a wondrous excellency in it. There is not any one gracious action, but it hath more excellency then heaven and earth. Not only grace it ſelf, but any action

action that comes from grace, hath more of God in it, and God more delights in it, then in all other things in heaven or earth.

It is an expreſſion of *Luther*, (though he were a great advancer of faith, yet he was alſo an advancer of holineſſe as well as of faith; therefore ſpeaking of any gracious work of a godly man or woman, ſaith he, *precioſa &c.* it is more precious then heaven and earth. And then he goes on with another expreſſion I had rather be able to perform any one gracious act, of the pooreſt woman, or maid; of the pooreſt Chriſtian that is, then to be able to do all that ever Alexander, or Iulius Cæſar had done. The leaſt act that comes from faith, from a ſanctified heart, he had rather be able to do it, then to get all the victories of Iulius Cæſar and Alexander: all their triumphs and trophies were nothing to the leaſt breathing of the work of grace in thoſe that are godly, that which comes from them are exceeding excellent. Now I reaſon, they muſt

Luther an advancer of faith and holineſs.

must needs be excellent, that have such excellent things come from them. As when there were such excellent things came from the body of *Paul*, that had such virtue in them, that had such virtue in them, that noted that there was a great deal of excellency that God conferred upon that Apostle, and a great deal of honour that was put upon him: So when there comes flowing such precious liquor, such precious things from the Saints, as an holy action is, it shews that there is a great deal of excellency in them.

Vse. Which (by the way) should teach us to abound in holy duties; though our actions as they are from us corrupted, we look on them as despicable, yet know that God looks on them as the most glorious things in the world, any breathing of a gracious heart, therefore *he despiseth not the broken heart, nor the sighing of a contrite spirit.* Psalm. 51. 17. God can despise Monarchs, and Princes of the world: but God cannot despise a broken heart,

heart, nor any breathings from it. Though thou mayeſt deſpiſe it thy ſelf, and look on it as deſpicable, the Lord cannot deſpiſe it: he ſees ſo much excellency in it, though it be mixed with thy corruptions; yet there is that remainder of excellency in it, if there be but ſo much as may denominate it a gracious act, it is a glorious thing in the eye of God.

Laſtly, (to name no more) the excellency of the Saints appears in this, the great uſe that they are of in the world. As eſpecially this is one thing that God attains in them his great aim and end in creating the whole world. Were it not for a few gracious men, and women, what glory ſhould God have in all the world? They are thoſe that hold up the glory of God in the world, by which God hath his glory actively; for that is that God aims at. It is true God can force glory in ſpight of mens hearts, he will be glorified in ſpight of Devils: but God hath no active glory, but from gracious, godly people (I ſpeak of the inferiour

world) it is onely the godly that God hath glory from. Therefore were it not for them God (in ſome kind) had made all the world for nothing. Now thoſe that are imployed in ſuch a great work, and are of this great uſe in the world, as to bring to God that which he made the world for, the main, and great end that he made heaven and earth for; certainly theſe are principall in Gods eſteem, and excellent. God can ſay I have my end in theſe: Take any town where there are but two or three that are godly, what glory hath God but of theſe? So for other places where hath God glory but for a few contemptibile ones? They are theſe that God glorifies in high and great ſervices: theſe are the lights of the world, the ſalt of the earth: they are theſe that are the bleſſings of the world whereſoever they are; they are theſe for whom the world continueth ſo as it doth. There is a notable expreſſion in Iſaiah, *In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, even a bleſſing in the midſt*

middeſt of the Land, whom the Lord of hoſts ſhall bleſſe, ſaying, bleſſed be Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance. Iſaiah 19.24.25. Whereſoever they are in a Kingdom, or a family, or a town, they are a bleſſing in that Kingdome, in that town, and in that family. Iſrael ſhall be a bleſſing in the middeſt of the Land. Theſe are they that are the excellent of the earth.

I would now willingly be over this that I may come to the other, but onely there is a word or two of applicatian. And that is.

Firſt, to ſhew what a vaſt difference there is between thoſe that are godly, & thoſe that are wicked. Many things I might ſhew that the Scripture expreſſeth of wicked ones in all their glory: let all the glory of the world be put upon them, yet the Scripture ſpeaks exceedingly contemptuouſly of them. I muſt not ſpend time in thoſe expreſſions, onely one, and that is Daniel. *And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not*

give the honour of the Kingdome: but he ſhall come in peaceably, and obtain the Kingdom by flatteries. Daniel 11.21. It is ſpoken (as moſt Interpreters carry it) of *Antiochus Epiphanes*, he is called a vile perſon, we may obſerve that *David* doth here more fully ſet out the love and affection he bears towards thoſe that feare God by the contrary effect of hatred wherewith he doth proſecute the wicked, as in the 4.v. of this Pſalm, & in the 4. verſ. of the foregoing Pſalm, the Pſalmiſt ſaith, *In whoſe eyes a vile perſon is contemned*, but he honoureth them that fear the LORD. Pſalm. 15.4. Of this *Antiochus* there are three things obſerved, yet he is called a vile perſon. Firſt, he was a great enemy to many ſinnes. Secondly, when the Iews wrote to him, becauſe they feared his wrath, he being a perſecutor of the Iews; there were ſome that lived in Samaria that were Samaritans that wrote to him to deſire his favour, that were not their own ſelves Iews, but Samaritans: and *Ioſephus* ſaith, they wrote

wrote to him in this ſtile, *To Antiochus*, &c. *Antiochus the mighty God*; they gave him this title of honour. He was a great man on earth accounted where he lived; among the Samaritans, a mighty god; yet the Scripture calls him a vile perſon. And then his name *Epiphanes*, which is as much as illuſtrious or glorious. He hath that title of almighty god, and illuſtrious, and glorious, and yet he was a vile perſon. Thus it is, where God ſees not the work of grace.

Vſe. The conſideration of this might give us ſome hope that there will be a time wherein God will appear for his Saints. It is not probable that God will alwayes ſuffer his Iewels to be trodden under feet in the world; that God will alway look upon ſuch as are excellent on earth, and ſee them ſo abuſed in the world, & ſo contemptible as they are; ſurely this will not be alwayes. God hath this time to make it manifeſt to the world, that they are the excellent of the earth. They are now Iewels, yet they are ſuch as are

in the dirt, and ſo are deſpiſed & contemned: but there is a promiſe, that *the Lord their God ſhall ſave them in that day as the flock of his people. for they ſhall be as the ſtones of a crown, lifted up as an enſign upon his Land.* Zach. 9. 16. As the ſtones of a Crown, God will lift them up and make them honourable.

And there is another Text which is very obſervable; for every one to take notice of Gods intention to make theſe excellent ones famous on earth. *The governours of Iudah ſhall ſay in their heart, The inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of hoſts their God.* Zach. 12. 5. There was a time when the governours of Iudah deſpiſed thoſe that were gracious & godly; but God hath promiſed that the governours of Iudah ſhall be convinced of their errour, and ſhall ſay in their hearts *the inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of hoſts their God*: However now through the calumnies of the world; however now through the reproaches that are caſt upon

upon the Saints of God, it falls out many time, that even the governours of Iudah deſpiſe and contemne them, and ſay they are ſeduced people, that they are factious and turbulent, and ſo their hearts are againſt them, & hate, and abhorre them, & look upon them with ſuch an evill eye, as thoſe that they name puritans: yet there is a time promiſed when the governours of Iudah ſhall ſay in their hearts the inhabitants of Ieruſalem are my ſtrength in the Lord of hoſts. O ye inhabitants of *Ieruſalem*, Gods Church and people, his ſanctified ones (for *Ieruſalem* typified the eſtate of Gods people under the Goſpell; Gods ſanctified ones under the Goſpell) ſhall be ſuch as the governours of Iudah in their hearts ſhall ſay, My ſtrength is in them. I ſee they are my beſt ſubjects, my chief ſtrength is in them, and they are of principall uſe for me, and my Kingdom is upheld in peace for them, and there is the bleſſing of God on them, they ſhall be my ſtrength in the Lord of hoſts their God. Now I ſee God is

their God; God hears their prayers, and hath done much for them, we are convinced of it. O this will be a bleſſed time, when it ſhall be that the governours of Iudah ſhall ſay ſo.

Bleſſed be God that they do ſay ſo in any meaſure, that the governours of Iudah ſay at all of the inhabitants of *Ieruſalem*, of the godly, that their ſtrength is in them: that they may ſee thoſe that are the excellent of the earth, in any meaſure to be truly the excellent of the earth.

It were a ruefull ſpectacle, and would draw tears of bloud, to ſee the excellent ones to have that uſage that they have had. But now to ſee thoſe excellent ones countenanced in a publick way, eſpecially in publick courts of Iuſtice, it is glorious, when the governours of Iudah ſhall do it. And this we are to pray for, that it may be more and more ſeen amongſt us, and to ſay no more; let us learn to honour them that God hath honoured: ſince they are excellent ones, and God hath put excellency upon them, do you

you ſo too, look on them according as God eſteems them. It is obſerved, that God in the time of the law did not require them to offer in ſacrifice, Lions and Eagles, thoſe brave creatures; but Lambs and Doves, mean creatures, he would have offered in ſacrifice. So God doth not regard the brave ſpirits of the world that ſtrut it out; but if there be any that be gracious and godly though they he never ſo poor and mean, as Lambs and Doves, God honours and reſpects them, they are a ſacrifice to him; the broken heart is a ſacrifice to God. *The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O Lord, thou wilt not deſpiſe.* Therefore when God would lift up himſelf in glory, he ſaith, *He that dwells in the high and lofty place.* What of him? he looks to *thoſe that are of humble, and contrite hearts*, and ſaveth ſuch as be of a contrite ſpirit. As if there were no other ſubject in the world worth looking upon, he looks onely to them. As a thing that is before ones eye that he prizeth, his eye

Pſalm 51. 17.

Pſalm. 34. 18.

eye is fastned on that: so God looks on them as if they were the onely object to be looked at; therefore let them be looked at by us with reverence in our hearts: it is fit that we should honour those that God honours.

The King of Babylons message to Hezekiah.

Therefore it is observed in the message of the King of Babylon to *Hezekiah*, 2 Chron. 32. 31. When *Hezekiah* was sick, and God had given him a sign of his recovery that the sun did go backward: It was a wondrous honour that God put on him that the sun should go backward. The ambassadours of the king of Babylon came to congratulate with *Hezekiah* after his recovery: but what was the businesse? not onely to congratulate with him for his recovery; but to enquire of the great miracle, so the Text saith, *the ambassadours of the Prince of Babylon were sent unto him to enquire of the wonder that was done in the land*; Why did they enquire of this wonder? there were many wonders done, but they were not sent to enquire of others but of

of this. Becauſe they worſhipped the ſun for their god and becauſe their god had put ſuch an honour upon *Hezekiah*; they perceived the altering of the ſun that it went backward, and they enquired of the matter, concerning the alteration in the ſun, and after enquiry there was news that it was for the ſake of *Hezekiah*. Now becauſe they worſhipped the Sun as their god, and ſo apprehended that their god had put ſuch an honour upon *Hezekiah*, they honoured him too. Though *Hezekiah* were king of the Iews, and they were enemies one to another, Ieruſalem and Babylon, yet when God had honoured him, they ſent to congratulate one another, then they put honour and reſpect one upon another upon that occaſion.

That ſhould teach us, if the heathens when they ſee their God put honour on any, they honour ſuch as God honours, then when you ſee or hear that God honours gracious & godly men, and women, do you ſo too; prize them, let them have high eſteem in your hearts.

hearts. You have heard this day what honour God puts upon his Saints, therefore learn you to honour them. And much might be ſaid, to draw the hearts of all people to the love of the people of God. Somewhat for the people of God; to walk as excellent ones, not to defile one another. And for others, if they would be thoſe here in the world that be excellent and glorious; it is not the outward things of the world that hang on you; as clothes, and riches that make you excellent ones in the eye of God, but it is grace, and godlineſſe. By faith the fathers obtained good report.

Some think there is no way to get eſteem, but by outward bravery, great livings, fine clothes and the like; and men think that the way to be accounted more eminent then others, is to be rich, and to wear fine cloaths & get honours and ſuch like; but theſe are fading and not permanent. So there are many miniſters that think to get eſteem if they be honoured before great ones, and go brave. But you know

know by experience, that a faithfull godly minister, that walks faithfully, and conscionably, he gets more esteem in the hearts and consciences not onely of those that are godly, but of those that have enlightned consciences, then a hundred of those; and they vex at it that they should do so; Why? they go a way to work to get more esteem, but they are deceived; they look at excellency where it is not. It is not such things, but in the work of grace, that prevails with the consciences of men. *Boniface* the martyr when he was asked the question, if he might have the sacrament, if he would drink it in a wooden challice? saith he, the time was that there were wooden cups and golden priests, but now there are golden cups & wooden priests. There was a time in the primitive times, they were very mean, they were content with wooden vessels; but the men were gold in regard of grace, and godlinesse, and so they were highly esteemed; but now they have golden cups, that is a great deal of

Boniface.

of bravery and glory; but they have wooden prieſts, thoſe that have no true excellency in them. *The heart of the wicked is little worth.* It may be his eſtate, his houſes, his lands may be ſomewhat worth, but what is his heart worth? he hath nothing in himſelf to commend himſelf. But now the excellency of Gods people is in that, it is in the ſoul and heart.

Prov. 10. 20.

It were an uncomfortable thing to any of you, if ſuppoſe you have a ſervant along with you where you go, and all the reſpect you have is for your ſervants ſake; if any entertain you into their houſe, it is not out of reſpect to you, but reſpect to your man; they love your man, and for his ſake they entertain you; this would deject your hearts if you ſhould know that you have no reſpect for any good in your ſelves, but for your ſervants ſake. So the men of the world, they have reſpect, but what is it for? for their riches, for their honour, for their brave cloaths, for their money; all ſervants under them, they have no reſpect

respect for any thing in themselves, they have no spirituall excellency; especially when they are to deal with God, and the consciences of men, they have no respect. But godly men have not so many servants to gain respect by outward things: but that respect they have of Gods Saints, and in the consciences of men they have it from an internall excellency. But we let this go.

The second point follows, *The excellent of the earth. In whom is all my delight.*

It is but little that can be done I see, though it were the point I intended most. That that hath been said already makes way abundantly into the heart, that if they be the excellent of the earth, there is cause that we should delight in them. That is the point, that *a gracious heart takes great delight in the Saints on earth.* *Observation.*

First in their persons.

Or secondly in their society, and communion with them.

Or rather thus; they take delight

light in them, ſeverally and jointly.

If they look upon any one Saint of God, they have delight in him: but they have more to look on all the Saints together jointly; ſo they can ſay their ſouls delight in them, there is a ſweet complacency taken in them jointly. And that is that which I ſhall ſpeak to at this time; The delight that is to be taken in the Saints jointly together. There is delight in the Saints in regard of the ſweetneſſe of their ſociety and communion with them. For ſo this delight of *David* is to be taken in a large ſence: not onely in one particular, becauſe of the good that he ſaw in their perſons: but in regard of all the good he ſaw in them, and by them in joyning with them take them altogether jointly. All the good that came from them; ſo he delighted in them. There is a great deal of delight and contentment to be had in the Saints of God, eſpecially jointly.

If you look at one ſometimes (though in never ſo mean a condition) there

there is a great deal of delight there. As Doctor *Taylor* the Martyr, that we read of in the book of Martyrs coming to *Bradford*, he professed that it countervailed all his trouble in prison, that he was acquainted with that Angel of God *Iohn Bradford*, meaning him in particular. And another that professed that he had rather be with *Cato*, (a heathen) for his morall excellencies, in prison then with *Cesar* in the Senate in all his pomp. To be shut up with one godly man is a great deal of delight and contentment: what a great deal of delight is there then in their being together, and in that way wherein most of their excellencies appear? such delight is in them jointly.

communion of Saints is comfortable.

First, becaufe the moft comfortable communion that poffible can be is enjoyed with them, and in them: for

First, is it not a moft delightfull thing to fee a company of godly people together to behold the refplendent beauty, and glory of the graces

of Gods ſpirit? If there were nothing elſe, what a delightfull thing is it ſaith the heart? The very ſight of good men is pleaſing and delightfull to thoſe that look upon their faces: wiſdome makes their faces ſhine. The ſeeing of the reſplendent grace of God in them is very delightfull. What is the delight of God, but the ſeeing of the ſhining of his glory in his works? eſpecially when God ſees that which is the ſhining of his higheſt glory, as his own grace and holineſſe, that God delights in moſt. So when a gracious heart ſees his own image, & that grace that God hath wrought in him, he ſees it reſplendently in others, it is a delightfull object.

Again, there is a comfortable communion with them in regard of the fragrancie of grace. The beauty of grace is delightfull, but the fragrancy, the breathings of grace, are ſweet in the heart. The beholding of it is delightfull to the eye, but the workings of their grace is exceeding ſweet, and comfortable to the heart: Therefore ſaith

ſaith the Church, *Let my beloved go down into the gardens, among the beds of ſpices to feed in the gardens, and to gather ſpices.* Cant. 6. 2. All the Churches of God in the world are as the garden of Chriſt; and every particular Church in that garden is as a bed of ſpices: and every particular Saint is as the ſeverall parts of that bed, & eſpecially the fragrant ſmell is very ſweet.

It is ſaid of Alexander, his very body was of ſuch a conſtitution, that where ever he went there was a ſweet ſavour came from his body. Certainly, where there is but one of Gods children, there is ſweetneſſe from him; but where there is a company joyntly, there is a wonderfull unſpeakable ſweetneſſe comes from them, it is exceeding comfortable to a gracious heart to be among them.

Again, their communion is comfortable and delightfull jointly, in regard of the nearneſſe; there being no communion under heaven, wherein there is that nearneſſe one to another, as of

the Saints. Obſerve, (that you may ſee how near they come together, and are made one, and ſo are exceeding delightfull one to another) any thing the more ſpirituall they are, the more they are united; the more corporeall they are, the leſſe union. A heap of ſtones are not united, as the ſeverall beams of the ſun, a thouſand of them are united in one point, becauſe they are of a ſpirituall nature. So it is with the ſpirits of men, the more carnall any men, and any ſociety is, the leſſe union: therefore the reaſon why the people of God many times are divided, and not united is, becauſe they are carnall, *Are ye not carnall*, ſaith the Apoſtle, when there were diviſions: were you ſpirituall you would be more united one to another, but carnall men are carnally minded.

1 Cor. 3. 3.

It is with ſpirituall ſociety in regard of ſpirituall union, as it is with the ſociety of wickedneſſe. There is bodily, fleſhly wickedneſſe, and there is ſpirituall wickedneſſe. Now thoſe that joyn together in groſſe bodily wicked-

wickedneſſe, they are not ſo cloſely united as thoſe that joyn in ſpirituall wickedneſſe. A companion of drunkards or whoremongers, they take delight in one another, and joyn in wickedneſſe, but it is corporall, therefore they ſoon fall out, and fly in the faces one of another. But thoſe that joyn in ſpirituall wickedneſſe, as politick ambitious men, men that joyn in miſchief in a ſpirituall way, they keep mighty cloſe, and you cannot eaſily break their bond of union; they will ſuffer much before they will diſcover one another, and break union one with another, becauſe their union is in a way of ſpirituall wickedneſſe. So on the contrary, when any are united in the ſpirit of holineſſe, they are mightily united, there is no ſuch union under heaven as that.

We read of the curtains of the Tabernacle, *Exod.* 26. there were ſome of them that were made of purple, & ſcarlet, and fine linen, and their teaches that held them together were pure gold. There were others of goats hair,

and their buckles were braſſe. So it may ſet out the different condition of men in the Church: There are ſome in the Church that are truly gracious and godly, that excell in grace; and they are united by tacks of gold; their union is mighty ſtrong and glorious in their hearts. There are others in the Church, outward profeſſours that are carnall, that are goats hair, goats in the Church; and they maintain a union too, but it is but braſſe, the ground and bottome of the union is but mean; it is not ſuch a golden union, as the union of the hearts of Gods people; there are no people under heaven ſo united as they.

It is true, through their corruption, there is a great deal of diſſention (as there is corruption in the beſt) but that is as farre as they are carnall; the more ſpirituall they grow, the more near is their union one to another, and the more entire is their love, *My beloved is one*, ſaith Chriſt to his Church, *ſhe is the choice of one*

Cant. 6. 9.

of

of her that bare her, and the daughters saw her and blessed her. There is an oneneſſe, and intireneſſe in the hearts of the Saints, and this makes them to be bleſſed by thoſe that behold them, and makes their communion very delightfull.

That is the firſt particular, their communion is moſt delightfull of all other communions: therefore David ſaith, *all my delight is in them*, taking them together.

But then in the ſecond place, A gracious heart muſt needs delight in the Saints, if you take them jointly; becauſe that when they are together, there God is worſhipped: the ſolemneſt worſhip that God hath is from the Saints joyned together. As I told you before that the glory that God had in the world was from them all: but the ſolemnity of Gods worſhip cannot be but from them jointly together. Therefore the great delight of a gracious heart is to be with the ſaints when they are jointly together: becauſe there the name of God is ho-

noured, and they worship God in a solemne way; God is honoured among them.

Christ himself much delights in the Saints when they are joyned together in the duties of holy worship, do but compare two Texts of Scripture, that will both make us in love with the Saints, and delight in joynt communion with them. Compare Psalm. 22. 22. with Heb. 2. 12. The Psalme is a propheſie of Christ; and generally all interpreters go this way, that it is so, it appears by the Psalme that Christ especially is meant: the Text saith, *I will declare thy name unto my brethren in the middest of the congregation will I praise thee.* It is the promise of Christ to declare the name of his father to his Church and people, and in the middest of the congregation he shall praise God. Mark it, in Heb. 2. 12. the Apostle applies it to the Saints joyned together, saying, *I will declare the name unto my brethren, in the middest of the Church, will I sing praise unto thee.* This was after Christ

Christ had been in the flesh, yet the Apostle applies this to the Church, *in the middest of the Church, will I sing praysse unto thee.* This they gather hence, that Christ he delights in being with his people when they are jointly together, because of the solemne worship of God, that is tendered to God by them, and he joynes with them in it as a delightfull work: as they are together to praise God, Christ is praising him; as they worship, Christ is worshipping. Now every Saint of God hath the spirit of Christ in him, and so he delights in the society of the Saints on this ground, because there is worshipping of God, and God is praised solemnly among them. If there be any place in the world, wherein God hath solemne worship, it cannot be grieve a gracious heart, that he is not with them, for his heart is with them, he delights to be with them, especially in such a work as that; it grieves him that he cannot be there.

It is a note of an Interpreter that I have

have met with upon Isaiah. 6. where the Angles cry *Holy, holy, holy, Lord of Hosts*, the Prophet cryes, *Woe unto me for I am undone*, &c. saith he, upon this ground, because he could not joyn with those blessed creatures, and so magnifie, and praise, and worship God; that he through his sinfulnesse was not able to joyn with them, he cryes, *Woe is me, I am undone.* So when any gracious heart doth but hear, that there is a people in the world that are precious ones, the excellent on earth, that joyn in the worship of God, and honour God in his own way, and enjoy communion with God, and I cannot joyn with them, woe to me that there should be any let or hinderance that I cannot come and joyn with them: for my heart is there, my delight is in the Saints when they are jointly together: beeause Gods solemne worship is there.

But thirdly, my delight is in the Saints jointly, in regard of the wonderfull delight God hath in them. A gra-

gracious heart muſt needs delight in them, becauſe God himſelf takes ſo much delight in them: but eſpecially when they are jointly together. There are ſpeciall expreſſions in Scripture of Gods taking delight in the Saints jointly, as in Zephany Zeph. 3. 17. *The Lord thy God in the middeſt of thee is mighty: he will ſave, he will rejoyce over thee with joy: he will reſt in his love, he will joy over thee with ſinging.* What expreſſions are here of Gods delighting in his people! *The Lord thy God will rejoyce, he will rejoyce over thee with joy; he will love, he will reſt in his love, and joy, and joy over thee with ſinging.* And in Iſaiah, you ſhall find that the Church is called Hephzibah, Gods delight: *Thou ſhalt no more be termed, Forſaken; neither ſhall thy Land any more be termed, Deſolate: but thou ſhalt be called Hephzi bah, and thy land, Beulah: for the Lord delighteth in thee, and thy land ſhall be married.* Iſaiah 62. 4. it is a wondrous delight that God hath in his Saints.

There

There are wonderfull expreſſions in Scripture for the manifeſting of Gods delight, even to admiration; eſpecially in the Church jointly together. They are ſuch expreſſions as we could not think or invent: as namely, that he calls his people his *portion, his pleaſant portion, for the Lords portion is his people: Iacob is the lot of his inheritance.* Deut. 32.9. God calls them *his inheritance, the lot of his inheritance*: Ier.12.7. he calls them *the dearly beloved of his ſoul*; Exod.19.5. he calls them *his peculiar treaſure. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people.* God hath treaſures in the world; the creatures that are called the *good treaſures of the Lord*: Deut.28. but his people are called his peculiar treaſure, there is a particularity: There is another kind of excellency in the people of Gods delight, then in all other creatures; they are his common treaſure, but his people are his peculiar treaſure. God calls them *his glo-*

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ry, I will glorifie the house of my glory, I will place salvation in Zion for my glory. Isa.46. 13. *The crown of his glory*, Isa.60.7. he calls them the *Throne of his glory*, Isa.62.3. *Thou shalt be a Crown of glory in the hand of the Lord, and a royall diadeem in the hand of thy God.* In severall places that I cannot stand on. His glory, the House of his glory, the Crown of his glory, the Throne of his glory. He calls them the royall Diadeem, he calls them his ornament, an ornament set in Majesty and glory. There are the expressions, and more I might name of Gods delighting in his people. Therefore if God delight in them and find satisfaction, much more should we.

Christs speaks of his Church, *O my sister, my spouse, my heart is ravished with thee.* Cant.5.1. It is a strange expression, for Christ himself to be ravished with his people. It is an expression beseeming the Church, to have said so to Christ, but for Christ to say to the Church, it is wonderfull. And again, *My love, my*

my dove, my undefiled one, Cant. 2. and at that very time when the Church was in a ſtate of ſecurity, that Chriſt ſhould call her his love, his dove, his undefiled; all to expreſſe the abundance of delight in his people. Well if God have ſuch delight in them, much more ſhould the Saints.

Again, if we conſider further, the preſence of God among his people, it is another argument why the Saints of God ſhould take ſo much delight in other Saints, eſpecially when they are joyned together, becauſe God is preſent there. *The Lord is here*, is the name of all their aſſemblies, *The Lord dwells, and hath his tabernacle in Sion.* Pſal. 8. 11. It is a ſtrange expreſſion concerning the preſence of God, in that he makes his people his habitation. As the people of God call God their habitation: ſo God calls his Church his habitation. *God dwells in Sion.* Pſal. 90. Would you not delight to keep houſe with God? Where Gods people are, God keeps houſe: and we ſhould long to have it our own houſe, and not come

come as ſtrangers. A man may come as a ſtranger, and take a bit, and be refreſhed in a family; but it is not his houſe. But now Gods people when they go to others of the Saints they ſee God there, and they have that houſe for their houſe. It is called (as I told you) *the houſe of his glory*; that houſe that God deſires to dwell in; he hath a mighty love to that houſe, to dwell among his people. In Pſalm. 132. there are many great and excellent expreſſions. *For the Lord hath choſen Zion, he hath deſired it for his habitation*, Pſal. 132. 13, 14. God deſires Zion; what is Zion, but onely his Saints and people joyned together? Zion was a type of the Church: ſo now all the Saints of God together are Zion. Now God hath a deſire to this habitation. God dwells in the high and holy place, the higheſt heaven is God habitation; but though God have ſuch a houſe in heaven, yet he is not (as it were) contented with that houſe, but he deſires another houſe: he hath a deſire to Zion

to

to be his habitation, and the houſe where his honour dwelleth. You know a Prince may have ſome houſes of meaner regard, when he goes to his ſport, he may have a mean houſe to lodge in for a while: but his pallace where he ſhews his Majeſtie, and honour, that is more glorious. So the people of God, and the Church, is called the houſe of Gods honour, it is not a mean houſe, but a houſe of honour.

Further, it is that houſe that he means to dwell in for ever, he loves it ſo well. This is my houſe, I will dwell in it for ever. I am ſo well pleaſed with it, I will reſt in it for ever. Surely, we have cauſe to reſt our hearts in Gods people, when God finds reſt there, and for ever.

It may be ſome of you are ſometimes acquainted with the people of God, & at the firſt delight in them: but your hearts being carnall you ſoon grow weary of them. It is not ſo with God, he delights in his people, and reſts there, and reſts there for ever.

But

But you will ſay, how is God preſent with his Saints more then in other places; why is God ſaid to dwell among his people, his Saints?

Why God is ſaid to dwel' with his Saints.

I anſwer, in two regards God is ſaid to dwell among his people in a ſpeciall manner.

Firſt, becauſe he makes himſelf known to his people, more then to all the world beſides. There are none that know the counſell and mind of God, ſo as his Saints do. *God is known in Iudah.* Pſal. 29. 9. There God opens himſelf, *In his Temple every man ſpeaks of his glory.*

Secondly, becauſe God communicates himſelf moſt among his people. God is ſaid to be in heaven. Why? but becauſe there he manifeſts his glory more then in other places; therefore heaven is his habitation. If that be his habitation where he manifeſts himſelf more, then his people are his habitation, becauſe he manifeſts himſelf moſt there.

Secondly, heaven is the place of Gods reſidence, becauſe he commu-

nicates himſelf moſt there: then alſo Gods people are his reſidence, he communicates himſelf there. And he communicates himſelf to them in a ſpeciall manner, in four regards.

1. He communicates to his people more choiſe mercies.

2. He communicates mercies more fully.

3. He communicates mercies more powerfully.

4. More univerſally, then to others.

1. He communicates goodneſſe among his people and Saints more choiſely, more choiſe mercies of God. There is a remarkable place in the Pſalmes, *The Lord that made heaven and earth bleſſe thee out of Zion.* Pſalm. 143. ult. He ſaith not the Lord that made heaven and earth bleſſe thee, either out of heaven or earth, but out of Zion, as nothing that the choiſe mercies that God hath to communicate are out of Zion; among his people joyned together in the way of worſhip. Would you deſire that God ſhould

ſhould bleſſe you with the chief mercies that he hath? look upon God as bleſſing out of Zion; out of Zion God communicates his choiſeſt mercies: therefore it concerns all to be in Zion, that they may have God to bleſſe them out of Zion; there runs the ſweeteſt of Gods mercies indeed in Zion.

Again, God communicates his mercies more fully among his people then any other way. *Pſalm.* 36. 7,8. How excellent is thy loving kindneſſe, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures. They ſhall be abundantly ſatisfied; how? not with the creatures, but with the fatneſſe of thy houſe. Neither with thy communication to them alone. God hath abundance of mercies for his Saints alone: but when they are among the Saints jointly together, then they ſhall be abundantly ſatisfied with

the fatneſſe of his houſe, and he ſhall make them drink of his rivers of pleaſures. While they are alone in corners, they may have many ſweet drops of pleaſure from God, but when they are joyned with the Saints, there are rivers of pleaſure, and delight that come to their hearts: therefore there is great delight to be had in the Saints of God when they are joyned together.

Thirdly, he communicates them more powerfully, mark, in Pſal. 133. 3. *As the dew of Hermon, and the dew that deſcended upon the mountains of Zion: for there the Lord commanded a bleſſing, even life for ever more.* There was bleſſing, & the Lord commanded it: there went a powerfull work of Gods grace upon the hearts of people there, when they were joyned together in Zion: there God commanded the bleſſing. If you would have God ſpeaking powerfully to command a bleſſing on your ſouls you muſt be among his people, you muſt joyn in a holy fellowſhip with his peo-

people; there God commands it.

In the laſt place, more univerſally all the goodneſſe of God is communicated among his people, therefore the Church is called *the perfection of beauty*; Pſam. 50. that ſome tranſlate, the univerſality of excellency and beauty. There is a univerſality of all among the Church and people of God. And in another place, *All my ſprings are in thee.* Pſam. 87. ſpeaking of joyning with the people of God, that is, all my ſprings of truth that are revealed to me, all the ſprings of comfort that I have communicated to my ſoul, all the ſprings of grace that I have; to quicken me, they are all in thee in the joynt ſociety and communion with Gods people, I find all. Thus we ſee the preſence of God among his people in regard of the communication of himſelf to them, and therefore what a great deal of cauſe there is to joy, and delight in the Saints jointly together.

Again further there is abundance of cauſe to delight in them joyned together,

gether, in regard of their admirable priviledges as they are joyned together. They have priviledges as they are alone, but as they are joyned they have committed to them the *oracles of God*, Rom. 3. 2. all the ordinances by which God conveyes himself. To them are committed the seal of the covenant, you cannot singly have the seal of the covenant, but joyned with the people of God, closing with them. To them is committed the very power of Iesus Christ: saith the Apostle, When ye are together with the power of Iesus Christ, 1 *Cor.* 5. 4. a glorious priviledge. Yea, further, take this one thing they are inheritours to all the promises that ever God made to the Church from the beginning of the world. There is no society of Saints that joyn in Christian fellowship, but they are so. See a remarkable place for that in *Isa.* 54. 17. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement thou shalt condemn: this is the heritage of the servants

vants of the Lord, and their righteousnes is of me, saith the LORD. That promise that God made to the Churches before, this is their heritage. And conceive of this one now that is of great use, that all that is said in Scripture concerning Gods delight to be among his people, and in Zion, all were but to type out the excellent condition of Gods Church in the times of the Gospell. The most of the expressions are of Gods delight among his people in the time of the law: but know that all those expressions were but meer types, and there is a great deal more in the Antitype then in the type: therefore the Saints of God joyned under the Gospell have abundance more of the glory of God, of the presence of God, and of priviledges, then Zion had, or Ierusalem could have; because that was but a type of their happy condition under the time of the Gospell.

It is an observable place that we have in the Hebrews, it is said concerning the state of the Church, that *the law* *Observation.*

had but a ſhadow of good things to come. Heb. 10. 1. and not the very image of the things. It is not ſo much as an image: obſerve, a ſhadow is not ſo much as an image; but an image is not ſo much as the thing it ſelf: but that was not an image, but a ſhadow. As a Painter that takes an image, he draws firſt the dark ſhadow with a cole, there is a great deal of difference between that ſhadow, and the image in beauty: ſo much difference there is between all the glory of God in the Church in the time of the law, and that glory of God that is among his people in the time of the Goſpell. We may ſafely ſay, there is the like difference between Gods manifeſting of himſelf to his people then, and now; as between a dark ſhadow drawn with a cole in compariſon of an image. But mark, it was but a ſhadow of the image; that which we have now is but an image. As there is not ſo much in a ſhadow as in the image, ſo there is not ſo much in the image as in the thing it ſelf. The preſence of God and all his good-

goodneſſe to his people, and his glory to his people now, it is but an image to that which ſhall be; there ſhall be another preſence of God, another communication, and revelation of God hereafter, in another kind then there is now; all that we have now is but an image of that which ſhall be; all that was in the law was but a ſhadow of that image: therefore we ſhould have a great deal of delight in the Saints.

Much might be ſaid further, for delighting in them now, becauſe they are thoſe that we ſhall live for ever with in heaven hereafter. Look to the Saints eſpecially together, they are thoſe that we ſhall live eternally together with in heaven, therefore they are thoſe that we ſhould delight in. They are thoſe that we ſhall be joyned with for ever in everlaſting halelujahs, before him that ſis upon the throne, and the Lamb. Look upon any Saint, though he be never ſo mean in gifts and abilities, thou and he ſhall alway joy in the preſence of God in glory. Yea

Yea to be among Gods people is heaven it ſelf: they are not onely thoſe that we ſhall be with in heaven, but it is heaven. *Behold*, ſaith the Lord, *I create a new heaven and a new earth.* Iſa. 65. 17. The ſtate of the Church is called heaven, For what is there in heaven but is here? I might ſhew the reſemblance of heaven, and that which is in heaven is here among us, and therefore if heaven be a place to be delighted in, the Saints are.

Therefore have a high eſteem of the Saints, cloſe with them, and come into as near communion as is poſſible. If they be ſo excellent, and to be delighted in, then eſpecially when they are joyned together labour all to come in, and joyn with the Saints in the neareſt union that is poſsible, in that fellowſhip wherein you may (as near as can be) have fellowſhip onely with them, eſpecially that have the appearance of ſuch.

The mixture of our communion doth much hinder our delight. Caſt dirt into the fire, and it will damp it: ſo

ſo the mixture of ungodly ones, their ſpots and blemiſhes hinder the delight of Gods people one in another. But now to come among thoſe that your hearts may cloſe with, that you have comfortable evidence, that they are not meer talkers of religion and profeſſours at large, but that the image of God is on them, O what cloſing is there with their hearts, and what admirable good might we enjoy in the communion and ſociety of them. Therefore know that it is one of the greateſt bleſsings that you are capable of in this world to have the neareſt communion with the Saints next to your immediate communion with God himſelf; it is that which you ſhould ſo eſteem; and your hearts ſhould work after. Mark that Text Pſalme.36. what is ſaid of our joyning with the people of God, how excellent is thy loving kindneſſe, wherein appears the excellency? They ſhall be ſatisfied with the fatneſſe of thy houſe. It is a fruit of the excellency of the loving kindneſſe of God for peo

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ple to be of Gods houſe, and to partake of the fatneſſe of it. To have abundance of Gods creatures, and to have an eſtate, and friends, it is a fruit of Gods kindneſſe: but to joyn with Gods people in a way of worſhip and in the neareſt union, that is a fruit of the excellent loving kindneſſe of God to admiration. How excellent is thy loving kindneſſe? it was ſo excellent that he was not able to expreſſe the excellency of it.

It is made in Scripture to be the proper inheritance even of the elect of God; to enjoy communion with the people of God, in the type, it is a fruit of the very inheritance of the elect of God; ſo as it is oppoſed to all the vanities of the world. Mark what God ſaith by Iſaiah, *Vanity ſhall take them away, but he that putteth his truſt in me ſhall poſſeſſe the Land, and ſhall inherit the holy Mountain and ſhall ſay, caſt ye up, caſt ye up, prepare the way, take up the ſtumbling block out of the way of my people, For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name*

Iſaiah 57. 13.

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is Holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

Here is a firm inheritance indeed, the Saints ſhall poſſeſſe the holy mountain. God dwelleth on high, in the higheſt heavens, and the Saints that are of a contrite and humble ſpirit with him. Do you not perceive a joyfull revolution of the Saints, they ſhall be dwellers with God himſelf in eternity. *Iob* ſaith, I ſhall ſee my Redeemer with theſe very eyes; though for a while, they be as it were, cloſed up in darkneſs, yet at laſt they ſhall be glorified. Nay, every part of the bodyes of the Saints ſhall be glorified, Chriſt ſhall make our vile bodies like his glorious body, ſaith S. *Paul.* There is no queſtion, but his body is glorified throughout; there cannot be the leaſt ſhade of darkneſs, for he is the Sun of righteouſneſs, & ſo ſhall all the juſt, they ſhall ſhine as the Sun; every glorified Saint by the reflecti-

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on, not onely of their mind, but if their ocular body upon one another by a mutuall reciprocation of their beams, every one ſhall ſhine in every one. The glory of the ſoul ſhall tranſfuſe it ſelf, and redound to the body. Saint *Paul* in effect ſpeaks as much; as it is ſowen a naturall body, it riſeth a ſpirituall body: As the ſoul here is ſwallowed up of the body, to the body as it were ſhall be ſwallowed up of the ſoul, in a word both ſoul and body ſhall be turned into glory, and the glory ſhall be *to the Saints that are in the earth, and to the excellent in whom is all my delight.*

F I N I S.

THE RIGHTEOUS MANS REFVGE.

Ieremiah 33. 3.

Call unto me, and I will answer thee, and shew thee great & mighty things, which thou knowest not.

THe Prophet *Ieremiah* in this & the foregoing Chapter, layes down ſundry and eminent mercies that he intends for the good of his elect people; notwithſtanding their provoking of God by their ſeverall relapſes & ſundry backſlidings; & though their enemies alſo did threaten them with utter deſolation, and that they ſhould be deſolate

ſolate without man, and without inhabitant, and without beaſt, yet the voice of joy and the voice of gladneſſe, the voice of the Bridegroom & the voice of the Bride, the voice of them that ſhall ſay, praiſe the LORD of hoſts, for the Lord is good, for his mercy endureth for ever; this voice ſhall be to the inhabitants of Ieruſalem. But by what means ſhall theſe mercies be beſtowed on them? in this Text, he tells them where ever they are afflicted or in any great diſtreſſe, call unto me, and I will anſwer thee. And as Chriſt in the Goſpell, having the book of the Prophet *Eſaias* delivered unto him, when he was in the Synagogue, read apart of it, then cloſed the book, and began his ſermon to the people; this day is this Scripture fulfilled in your ears, *Luke* 4. 21. So may I ſay of this Text, that we have out of this Prophecy read unto you.

Behold this day hath the Lord fullfilled this word of his in our ears before our eyes. And therefore is it that we

we are all here this day met before the Lord, that we may witneſs unto this his good word and promiſe, *Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.* In the two laſt Verſes of this Chapter, the Lord promiſeth to eſtabliſh a Covenant with *David* and raiſe up a deliverance to the ſeed of *Jacob*, and cauſe them to return out of their captivities, & he will have mercy on them.

That which he ſaith to his people, he ſpeaks it plainly and openly, *I have not ſpoken in ſecret, in a dark place of the earth.* The heathen Gods did ſpeak darkly and ambiguouſly to their worſhippers, that they knew not what to make of their words; but I have not done ſo to you, ſaith God. They would have you worſhip them, but they cannot help you when you have ſo done; it is not ſo with me, Thus ſaith the Lord, if my Covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I caſt away the

ſeed of *Iacob*, that is, the Church of God, the Saints.

You will ſay, Why are the people of God called *the ſeed of Iacob*, rather then *the ſeed of Abraham*, or *the ſeed of Iſaac*? *the ſeed of Iacob.* The reaſons may be theſe two. Firſt, becauſe that all Iacobs poſterity were the Church of God; all Iacobs children the Patriarchs, were every one of the Church; All that came from Abraham were not ſo, Iſhmael was not ſo; All that came from Iſaac were not ſo, Eſau was not; But all Iacobs children were: therefore ſpeaking of the people of God, of the Church that ſhould be to the end of the world, they are ſaid here to be *the ſeed of Iacob*, rather then *the ſeed of Abraham*, or *of Iſaac.*

Then ſecondly, *the ſeed of Iacob*, becauſe the Lord is here ſpeaking of the bleſſing of his ſeed, namely in the hearing of their prayers. *Call unto me, and I will anſwer thee.* Now becauſe Iacob was the moſt eminent in prayer, (though Abraham and Iſaac

no

no queſtion were mighty with God in prayer yet,) the Scripture doth not put ſuch an eminency either upon Abraham or Iſaac for prayer as upon Iacob. You have the moſt eminent expreſſion for prayer that ever was ſpoken of any man, never the like. Gen. 32.28. *And he ſaid, thy name ſhall be called no more* Iacob, *but* Iſrael: *for as a Prince haſt thou power with God and with men, and haſt prevailed.* O how eminent was he in prayer. Therefore it is rather ſaid, *the ſeed of* Iacob, then *of Abraham* or Iſaac.

But you will ſay, then they ſhould rather have been called the ſeed of Iſrael: for his name of Iſrael was given him upon his prevailing with God.

We muſt not be too inquiſitive. Theſe names are uſed promiſcuouſly. But, this is one reaſon that is given, and it ſeemeth to have probability with it.

In Scripture when God ſpeaks of the Church in a low condition, he puts the name of Iacob on them ra-

ther then Israel: *Fear not, thou worm Iacob*: and it follows, *ye men of Israel*, Isa.41.14. He puts them in mind of their low condition by this name rather then Israel; *Fear not thou worm Iacob*: For before Iacobs name was changed, ye know what a low condition, and what streights he was in. So here, the Lord speaking of his Churches deliverance out of distress, he calls them the *seed of Iacob*, that they might see how by their prayers they were brought from their streights, as Iacob was brought from his streights by prayer. When he was Iacob before he was Israel, he was in great streights: so shall the Church be till they seek God. Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not.

That is, first, I did require it of them, and my requiring did prevail with them: I did not exhort them to it, or require it, and my words fell to the ground and they did not call unto me; but what I required of them was effected

effected in them. When God ſpeaks to a people, and they do not what he requires, his word may ſeem to be ſlighted, there being no efficacy in his words to prevail. But ſaith God, Call unto mee, and I will anſwer thee, that is, I called not on my people to call unto me and they went their own way; but what I ſpake to them prevailed with them, and in them, and they did that which I required. This is a bleſſed thing that we do that which the Lord requires of us to be done. That is the firſt obſervation.

Secondly, call unto me, and I will anſwer thee, that is, I did not onely command, but I did promiſe to anſwer them. They calling unto me in a right manner, by that way & means which I directed them, I promiſed to anſwer their deſires, when that they ſhould call unto me.

I ſuppoſe that the principall ſcope of the holy Ghoſt is that which the words plainly preſent to our view; That we muſt call upon God, before

he will hear and answer our requests. God requires his people to call unto him, and he is pleased to be found of them; and not onely to answer them, but to do abundantly for them.

So then this point ariseth plainly out of the words, *When God requires a people to him, he will make it good to them that he will answer them.*

Before I open this point I will give you a Scripture or two, one in the old Testament, and another in the new, Deut. 4. 7. *For what Nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?* Here is an experiment of the fruit of calling unto God; and it is spoken to shew the honour of Gods people, the priviledge of the seed of Iacob, and the eminent condition they were in. God is nigh to them in all things they call upon him for: therefore they are not required to seek God in vain. So Matth. 21. 22. *And all things whatsoever ye shall ask in prayer, believing, ye shall receive.* A very strange expression: Here might seem

ſeem to be a tautologie. One would think that it had been large enough to have ſaid, *Whatſoever ye ſhall ask, ye ſhall receive*: but here is, *all things whatſoever*. We would not ſpeak ſo in ordinary language. I *will give you all things whatſoever*. Yet it may be, this may be intended, and I believe it is; *And all things*, here is the generall promiſe, that all things that ye ask ye ſhall receive: and *whatſoever*, may referre to particulars, every particular thing that ye ask ye ſhall receive. You will ſay, any one that underſtands reaſon or Logick knoweth that particulars are included in the generall. But there is this illogicall reaſoning of unbelief; that though we agree to the premiſes in generall, yet when we come to particulars, we think they will not be made good to us. I ſuppoſe you find your unbelieving hearts ſo irrationall, that though they believe the generall promiſe, yet when it comes to particulars, and you cannot but ſay that ſuch a particular is in the generall, yet your hearts will not

come up to it. Therefore our Saviour ſaith not onely, *all things* in generall, but alſo, *whatſoever*, in particular.

So, Jam. 5. 16. *The effectuall fervent prayer of a righteous man availeth much.* There is but one word in the originall, ἐνεργουμένη, the *working* prayer; but it is tranſlated by two, *effectuall, fervent.* Surely then prayer and ſeeking of God is the ordinance which he hath appointed for the turning about of the great affairs of the world. It is the engine that doth it inwardly: there are indeed a great many outward wheeles uſed, but the ſpring of all is within, prayer turns all about. God never made uſe of any created power ſo much as of this. He never did ſuch great things by any created power as by the ordinance of prayer. The Word is appointed for the converting of ſouls, but a great part of the bleſſing of the Word dependeth on prayer.

In the opening of this point I will firſt give you ſome evidences of it; Secondly,

condly, ſhew you what great things prayer will do. Thirdly, wherein the efficacy and power of it lyeth. Fourthly, the objections of troubled unbelieving ſpirits againſt it. And then come to apply all. The evidences hereof are firſt the many famous records in Scripture of the noble and glorious exploits of prayer. If any of you ſhould come to me to aſk, as that King did of the prophets ſervant, 2. Kings 8. 4. *What great things hath thy maſter done?* ſo what great things hath prayer done in the world? truly we might ſpend houres and dayes in returning you an anſwer, a great part of holy Scripture being ſpent in this very argument. And it is a very good exercciſe for you in the night, when you cannot ſleep, or at other times when you are troubled, to do as that King did, Eſther 6. 1. call for the book of the Records of prayer. You that read the Scriptures, mark what you read. The word of God will tell you how prayer hath ſtopped the Sunne in the firmament, opened heaven, and ſhut it again,

again, raiſed from death to life, opened the priſon doores, and what not?

Secondly, all Gods people are able to tell you great ſtories of what they have gotten by prayer. *This poor man cryed*, ſaith David of himſelf, Pſalm. 34.6. *and the Lord heard him.* Who is it that cannot tell hiſtories of Gods gracious dealing with him upon his calling unto him? to be ſure, our Nation hath many things to ſay this way; and every particular godly ſoul hath many things to ſay: they would not loſe their income of prayer for all the world.

Thirdly, ſurely it is not in vain to call unto God: for there was never any ſoul that ever would leave off, but would continue as long as he lived ſeeking him: he would ſeek his face evermore; if he had had no anſwer, he would have left off. When we ſee a Bee ſtick on a Flower, and will not be driven off, or if ſhe be driven off, ſhe will come again, we conclude certainly it finds honey there. So all the Saints

Saints of God that have ever ſought God truly, they would never be beaten off this way. Let the world do what it will, perſecute them, ſet ſpies to watch them in their meetings of prayer, let it puniſh and impriſon them, let all the malice and rage of men be againſt them, yet they cannot hinder them either from praying in their cloſets, or from injoying the benefit of the communion of Saints in prayer. Daniel had rather loſe his life then be kept from his prayers, though but for a day: but pray he would, and that openly, yea three times a day, as he was wont; he would not forbear one time. He did ſtick to prayer finding honey & ſweetneſſe in it. Oh how unlike are we to Daniel, though the performance of this duty was exceeding hazzardable to Daniel, yet he would not be deterred from it; but every light trifle taketh off our hearts.

It is not in vain for wicked men to call upon God, though they are not able to ſeek God as they ought. *The*

prayer

prayer of the wicked is abominable, ſaith *Solomon*. Prov. 15. 8. That is not to be underſtood of the prayer of every man that is unregenerate, *wickedneſſe* is not ſo to be taken in that place. For we know that God hath regarded the prayers of men unregenerate. The prayers & faſting of Niniveh were regarded of God: the praying & faſting of Ahab was regarded of God. God hath granted the wicked ſome mercies, he hath looked on them as his creatures. Though God ſeeth enough in their prayers to caſt them off, yet God hath manifeſted his regard to them. Therefore if it be not in vain for the wicked to call unto the Lord, much leſſe is it in vain for the ſeed of Iacob, the elect of God, to call unto him.

Yea, the Lord heareth the cry of the very Ravens & the beaſts, Pſalme 147. 9. and Pſalme 104. 21, 27, 28. Therefore the people of Niniveh would have the beaſts eat nothing, that they might cry unto God, Ionah 3. 7, 8. Surely if the brute beaſts and the

the fouls be heard when they cry, it is good for the people of God, to call unto him.

There is very great reaſon that we ſhould call unto God, becauſe the people of God that have been wiſe and have converſed with God, and have known much of the mind of God, have given up themſelves and all their ſtrength to the duty of prayer. Now it were a weak part and an idle thing for any one to give up his ſtrength & all his might to that which in reaſon we could not expect, and whereby there is no great thing to be obtained. It is ſaid of Iehoſhaphat 2. Chron. 20. 3. that *he feared, and ſet himſelf to ſeek the Lord.* It is tranſlated *compoſuit faciem ſuam*, he ſet his face, he gave himſelf up fully to ſeek the Lord. They know what they doe that give up themſelves wholly to ſeek God.

Indeed carnall hearts condemn the people of God becauſe they ſee them ſo earneſt in thoſe things that they think to be frivolous: For it argueth weakneſſe in any man to give up himſelf

ſelf with all his ſtrength to things that are vanity, and have no ſtrength in them. Therefore becauſe carnall men look upon the way of Religion, as a thing that hath no end, they think it fooliſh for men to be ſo earneſt to give up their ſtrength & their whole ſouls for it: But the Saints of God know what they do when they give themſelves up to ſeek the Lord, they know if they call unto him, he will anſwer them.

Again, this is an evidence that there is much advantage by prayer, becauſe men that were wiſe and holy have ſo prized the prayers of the Saints, and made ſuch high account of them. Mark the expreſſion of the Apoſtle, writing to the Saints for their prayers. Rom. 15. 30. *Now I beſeech you, brethren, for the Lord Ieſus Chriſts ſake, and for the love of the Spirit, that you ſtrive together in prayer with me in your hearts to God for me.* The Apoſtle Paul, ſo great a man, and one that had a mighty ſpirit in prayer, writing to private Chriſtians in the Church of Rome, he be-

beſeecheth them for the Lords ſake, and for the love of the Spirit, that they ſtrive in prayer for him: He knew that there was much to be had this way.

Yea further, God is *found of them that ſought him not*, Iſaiah 65, 1. then ſurely, the people of God that call upon him, ſhall receive anſwer from him.

Yea yet further, God when he intends to ſhew no mercy, giveth a ſtreight charge to his people not to pray, or he ſhutteth up their hearts that they are not able to pray. This is an argument that prayer is prevalent, becauſe when God will not ſhew mercy, he would not have ſuch a precious thing loſt and ſpent to no purpoſe.

Laſtly, it is not in vain, becauſe if it ſhould, then a praying heart were not alway a mercy from God: but certainly it is. Therefore though perhaps you cannot find the thing granted that you pray for, yet to have a continuall praying heart, know that it is a great mer-

mercy from God. And those that are spirituall, prize more the continuance of a praying heart many times, then the granting of the thing they pray for. All these put together are full evidences, that it is not in vain to call unto the Lord.

There be many other evidences which I passe by one purpose, that I may have as much time as may be for application.

But now, wherein doth it appear that it is not in vain to seek the Lord? what doth prayer do?

First, it is not in vain to seek God, if there were nothing else in prayer but the right exercise of the faculties of our souls and of our graces; this alone were worth our time. The graces of our souls must be exercised about somewhat: Now prayer serveth for the exercise of all graces.

Secondly, it is not in vain if it were nothing but the performance of our duty as creatures to God. There are many people that are weary of prayer, because they have not that by it that they

they expect: But know that there are two arguments to prayer; the performance of duty, and the obtaining of mercy: If there were but onely the former, that alone ſhoud ſuffice to keep thee praying as long as thou liveſt.

Thirdly, it were not in vain if it were nothing but the tendering that homage and worſhip that we owe to God. Prayer is not onely a duty, but a great part of the worſhip that God hath in the world. While we are worſhipping of God it is worth the time.

Again, it is not in vain, if there were nothing but this, that we come and ſhew what ſide we are of, that we joyn and ſide with God againſt his adverſaries and for his people. But theſe are not the things here intended.

Further, it is not in vain, becauſe there is no faithfull prayer that ever was made but God accepts of it in heaven. There was never one of the ſeed of Iacob, that ever put up a faithfull petition to God, but God took it

in his hand and read it. A King or any ſuperiour, when you come with a petition may refuſe to take it, but God never refuſeth to take any petition from a faithfull ſoul. Therefore ſaith the Pſalmiſt, Pſal. 6. 9. *The Lord hath heard my ſupplication, the Lord will receive my prayer.* He will take it, and look on it, and read it; and not onely ſo, but he will alſo accept it, and take pleaſure in it: A Prince may take a petition, and look on it, and after frown and ſhew anger in his countenance; but God doth not ſo with the prayers of his people: *The prayer of the upright is his delight*, Prov. 15. 8. he never reads a petition that his people tenders, but with a ſmiling countenance. If it be a faithfull petition, he accepts it of them and receives it graciouſly. It is an expreſſion of Luther ſpeaking of the prayer of a contrite heart, *The leaſt ſigh of a contrite heart ſo fills heaven with noiſe, that there is no noiſe of any thing in heaven or earth heard at that time, but onely the noiſe of prayer.* Certainly a faithfull prayer taketh the heart

heart of God very much, yea every faithfull prayer is recorded in heaven. You keep your letters upon the file, that you may readily find them, when you have occasion to look on such a letter sent from such a countrey: so God hath his file in heaven where all faithfull prayers are kept upon record. As Princes have their paper offices, where transaction between one State and another are kept, so the Lord hath his prayer-office, where he keeps all the prayers of his Saints that ever were put up to him. Revel. 8. 3. *Another Angel came and stood at the Altar, having a golden censer, and there was given him much incense, that he should offer it with the prayers of all Saints.* Where were those prayers of all the Saints that he must take a censer and offer incense with? God had them recorded with him, and now they were to be offered to him. And see what great things follow upon the offering of the prayers of the Saints, vers. 4. *The smoak of the incense which came with the prayers of the Saints,*

ascended up before God out of the Angels hand. And the Angel took the censer, &c. *and there were voices, and thunderings, and lightnings, and an earthquake.* These followed upon the prayers of the Saints. It signified the time wherein all should come in remembrance before the Lord, as if an Angel were offering, yea, Christ the Angel of the Covenant, hath a time to take the prayers presented long ago, and to offer them to God with his own incense. They are all recorded in heaven, therefore they are not in vain. When a petition is taken and put upon record, the petitioner petitioneth not in vain, his petition is not thrown out. God doth take all the petitions of the Saints and recordeth them; they are all filed up in heaven.

Yet further, there is no faithfull petition but God puts his *fiat* to the bottom of it, at the instant that it is put up to him. There is a decree in heaven issued out for mercy, at the very instant that the petition is put up, God dealeth not with us in this kind, as men

men do who are counted very gracious, if they please to tell us they will consider of our petition: no; but your petition is presently granted. A petitioner when there is time taken to consider of his petition, trembles and shakes for fear it should not be granted: but the petitions of the Saints of God are granted presently. When *Daniel* had been seeking God at the evening sacrifice, an Angel comes to him, and tells him, that at the beginning of his prayer there was a decree to grant it, and that he was sent to him at the beginning of his prayer. Dan. 9. 23. & Psa. 56. 9. *When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me.* Did not David cry oft, and yet his enemies did not turn their backs when he cryed? He cryed oft when his enemies prevailed: yet he saith, *When I cried then mine enemies turned back*: and *this I know*, why? *for God is for me.* The meaning must be this, that at that instant that he cryed, there was a decree in heaven; the thing was done. He

looked on it as done, even as certainly as if he had seen it with his eyes.

This is the reason that the Saints after they have prayed, though the thing be not actually done, fall to praising and blessing of God. We have a notable example in Iehoshaphat, of whom we read 2. Chron. 20. 3. that being in a great fear had *set himself to seek the Lord, and proclaimed a fast throughout all Iudah.* He did not seek God slightly, but *set himself to seek the Lord.* And what his prayer was, ye may see from vers. 6. to 12. *And Iehoshaphat said, O Lord God of our fathers, art not thou God in heaven, and rulest over all Kingdomes?* Mark how he pleadeth with God for the Covenant he had made, vers. 8. Speaking of the Sanctuary they had built for his names sake, *If when evil commeth upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.* He urgeth the promise made to Solomon at the de di-

dedication of the Temple. For that prayer of Faith which Solomon made, and God accepted, hath the ſtrength of a promiſe in it. *O our God,* ſaith he, *wilt thou not judge them? for we have no might againſt this great company that cometh againſt us, neither know we what to do, but our eyes are upon thee.* 2 *Chron.* 20.21. Though he profeſt that his enemies were ſo many, that he knew not what to do, and that they had no might to reſiſt them, yet after his prayer was done, and before the battell began, when he had conſulted with the people, he appointed ſingers unto the Lord, that ſhould praiſe the beauty of holineſſe, as they went out before the Army, and to ſay, Praiſe the Lord, for his mercie endureth for ever, *verſ.* 21.

Mark: he had not yet gotten the victory, the battell was not fought, yet as ſoon as he had ended his prayer, he praiſed the Lord for his mercie indureth for ever. He made account that the thing was done: It was decreed in heaven. Therefore ſurely the

people of God are answered when they call upon him.

Nay, it is not onely decreed, but ere long God will *satisfie his people, & fill their longing souls with goodnesse*, Psal. 107. 9. A time shall come when they shall they say their prayers are heard, and that they have enough. Yea the Lord giveth more sometimes then his people mention in their prayer, they ask temporall blessings, and he bestoweth spirituall; yea he giveth them himself, and that is all in all. Surely then the prayers of the Saints are heard and answered.

But wherein lyeth the efficacy of prayer? What makes prayer so powerfull with God?

One thing is, because God delighteth in mercy, and in communicating himself to the children of men. He taketh more pleasure in doing good, then any can in seeking it; yea, then any can in enjoying it from him. Our hearts cannot be so strongly set to seek for any mercy from God, as he is to communicate mercy to us. *Who*

is

is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. 7. 18.

Another thing that rendreth prayer so effectuall, is Gods Covenant and promise to his people. It was the speech of Alchimedes, *Give me a place to set my Engine in, and I will shake the whole earth.* Let prayer have a sure foundation to set foot on, and it will do mighty things. Now the promises are the foundation of prayer, whereof we have great abundance Numb. 23. You shall find abundance of promises to the Saints of God, when Balaam was brought to curse the people. But in Deuter. 33. there are admirable promises. There is none like unto the God of Ieshurun, who rideth upon the heaven in thy help, and on the skie in his excellency. The eternall God is his refuge, and underneath are the everlasting armes: and he shall thrust out the enemy from before thee,

thee, and ſhall ſay, deſtroy them. Iſrael then ſhall dwell in ſafety alone, the fountain of Iacob ſhall be upon a land of Corn and Wine, alſo his heavens ſhall drop down dew. Happy art thou O Iſrael, who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is that ſword of thy excellency, and thine enemies ſhall be found lyars unto thee, and thou ſhalt tread upon their high places. Here are promiſes to the Saints of God. They ſhall have all things that are good, and God will manifeſt himſelf, eſpecially againſt his enemies. There muſt be a mighty efficacy in ſuch a plea, when there are ſuch large promiſes. So in the 14. Chapt. of this book of Iſaiah, there are diverſe promiſes for Gods people, For the Lord will have mercy on Iacob, and will yet chooſe Iſrael and ſet them in their own land, & the ſtranger ſhall be joyned with them, and they ſhall cleave to the houſe of Iacob, and the people ſhall take them and bring them to their place: and the houſe of

Iſrael

Israel shall possesse them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were, and they shall rule over their oppressours. And it shall come to passe that in the day that the Lord shall give thee rest from thy sorrow and from thy fear, and from the hard bondage wherein thou wast made to serve, &c. I make no question but some of the people of God have been pleading this promise in prayer where the Lord hath promised to have mercy on Israel, and to give him rescue from his sorrows, and fears, and hard bondage. It was hard bondage that we were made to serve in, not long ago; here is a promise that God will give us rest from it; and upon the pleading of this promise God hath made it good to his people.

And in Isa. 41. 8. there are large promises in that Chapter to the Saints of God. *But thou Israel my servant, Iacob whom I have chosen, the seed of Abraham my friend, Thou whom he have taken from*

from the ends of the earth. Here are promises for prayer to set foot upon, no marvell if it hath so much power and efficacy.

There are divers others, and many things behind of the efficacy of prayer, as it depends upon the promise & covenant that God hath made with his people: for every promise is but a severall branch and expression of the covenant of God: therefore we are to referre them all to the Covenant. I will give you but one Scripture, Ier. 30. 10, 11. Therefore fear thou not, O my servant Iacob, neither be dismaied O Israel: for lo, I will save thee from a far, and thy seed from the land of their captivity, and Iacob shall return and be in rest and quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee: though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. There is somewhat that

God

God doth, but yet still he remembers his promise in the middest of affliction, that he will leave nothing of that undone: therefore though his people be under great afflictions, the Lord will be good to them according to his promise.

Now again the Lord will regard the prayers of his people; the efficacy of their prayers depends upon this, because it is Gods own work. That which is the work of God is not in vain: God made none of his works in vain. Now all their calling upon God, it is from God; it is Gods own work, and a most glorious piece of the work of God. Every prayer that comes from the poorest Saints of God; every gracious, and faithfull prayer it is a glorious piece of Gods work; It is a work of the holy Ghost, and therefore it is not in vain.

Again, as their prayers come from God, they seek God from God; so they seek God for God, they seek the Lord for himself. If the people of God seek God onely for Corn, and

and Wine, and Oyle; if they did seek him onely for their own ease, and outward liberties, and accommodations, and for the lives of their enemies, perhaps they might seek in vain. No, but when they seek God, they seek God for God, & thence they prevail so much with God, *Ye ask amisse, that ye may spend it on your lusts.* Iames 4.3. You pray to God oft to be delivered from enemies, and you think your prayers (if it be in such a time as this) they come in vain: No marvell if so you pray that you may have liberty to trade, and deliverance from taxations; (these may be sought,) but the house of Iacob seeks God for his name, that that may not be dishonoured, and for his Gospell, that that be not taken away, and the power of godlinesse trodden as dirt in the street. When they seek God for God, no question, but God will hear and answer.

But the great efficacy of prayer is this, it is part of the purchase of the bloud of Christ: that God might hear the

the prayers of the Saints, it comes from the merits of Christ, it is a part of his purchase that God should regard them, it is in his name that we pray; so we are taught. It is by Christ that we have accesse to the throne of grace, our priviledge of seeking God is that which Christ hath purchased by his bloud. So that our seeking of God is not onely a duty, and beneficiall to us, but it is a high priviledge purchased by the bloud of Christ; by him we have accesse with boldness, the word is, with liberty of speech: liberty of speech is by the bloud of Christ, that we may come before the Lord, and open our minds fully, certainly there is a great deal of efficacy in prayer. Whatsoever our prayers are, as they are from us, though they be vain as they are from us, yet take them as Christs purchase, here lies the great efficacy of prayer.

Think not that the efficacy of prayer lies in earnestnesse, or enlargement: though it be a comfort and an evidence that God enlargeth us by his Spirit,

Spirit, (it is not parts that enlarge, but the Spirit) but the virtue of prayer lies not here: the ſtrength whereby prayer doth great things, it lies in ſecret, in the purchaſe of Chriſt.

Again, Chriſt takes all the prayers of his people, and tenders them up to his Father for acceptance. We have a more glorious way of coming to God then Adam had in innocency, yea in ſome reſpects then the Angels themſelves, by having ſuch an Interceſſor that takes all our prayers and carries them to his father.

Yea, not onely ſo, but he joins with us to the Father. There is a place in the Hebrews quoted out of the Pſalms, that ſhews that Chriſt praiſeth God in the congregation: it is not onely the Saints that praiſe God but Chriſt himſelf. Heb. 2. 12. *I will declare thy name unto my brethren, in the middeſt of the Church will I ſing praiſes unto thee.* Chriſt in the middeſt of the Church ſings praiſe to God. When people meet to praiſe God, Chriſt praiſeth him. It is a mighty encou-

ragement

ragement in praiſing God. So in prayer, when we meet to ſeek God Chriſt ſeeks him: for he is at the right hand of the Father, making continuall interceſſion for the Saints; Chriſt himſelf joynes with them in the work that their prayers may be heard and anſwered.

Again, it is the ſtile and title that God glories in, to be a God hearing prayer, therefore he will hear and anſwer.

Again, prayer is the pouring forth of the ſpirit to God; the ſpirit that is ſo be beautified with the graces of his own ſpirit; now the pouring forth of ſuch a precious ſpirit to God ſo beautified, and principled with the graces of the holy Ghoſt, certainly this cannot but be anſwered by God. Indeed, the Scripture ſaith of the heart of the wicked, that it is little worth: Let their heart be poured fourh, God doth little mind, or regard it: but the heart of the righteous is much worth; it is very precious before God: therefore when their hearts are poured out,

and God sees the beauty and glory of his graces on them, it is exceeding delightfull to him, and such pouring out of their hearts, are heard and answered. If God have a bottle for all their tears, he hath a bottle also for all their expressions, and pouring out of their hearts in prayer.

Further, the exceeding delight that God hath in his Saints must needs cause God to regard their calling unto him. They are his darlings: now there is no man that loves to deny a suit to any that he delights in.

Lastly, it were not for the honour of God, that his people should call unto him, and not be answered, nor receive that comfort they pray for. It is reported of *Titus*, though he were a heathen Emperour, yet he would not that any man should go sad out of the presence of the Prince. God accounts it an honour that none should go sad out of his presence. Therefore those are called on to rejoyce that seek the Lord. *Let the hearts of them rejoyce that seek the Lord*, Psalm. 105. 3. not onely let

let the heart of them rejoyce that find the Lord, that obtain that they ſeek, but thoſe that ſeek the Lord, while they are ſeeking ſhould rejoyce in ſeeking him.

But now I will onely take away that great objection, and reaſoning, that is in the hearts of many men againſt this point, and then come to the application.

You tell us that the prayers of Gods people are not in vain. But when they call unto him he will anſwer them, and by Gods mercy now and then, we have found ſome comfortable hearing from heaven: but ordinarily we find it otherwiſe. How many prayers have we put up to God, and find not the iſſue? we pray, and pray, and the enemies prevail, though now and then God give us help.

Now for the taking away of all unbelieving reaſonings againſt this point, I will not go from the Text at this time.

Therefore the firſt anſwer is this: You ſay you have ſought God, and

have not what you would have, and therefore God hath not anſwered when you have called.

Though perhaps this that you now ſay is ſomething, yet it makes not the text void. Remember what hath been before: heretofore you have ſought God, and God had anſwered your ſeekings, remember the times of old, let that for the preſent a little ſtay you. It was that that ſtayed the Pſalmiſt, he began to reaſon as you do, that he had ſought God without anſwer, *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promiſe fail for evermore?* &c. Pſalm. 7,8. here ſeems to be as much unbelief as in your reaſoning, but mark what follows, v. 10. *And I ſaid this is my death: but I will remember the years of the right hand of the moſt high.* O, it is my ſinne, and weakneſſe that I ſhould reaſon thus, I conſider not what to do when I reaſon thus: but I will remember the years of the right hand of the moſt high, verſ. 11. I will remember the works of

of the Lord: surely I will remember the wonders of old. v. 12. I will meditate also of all thy works, and talk of thy doings. Thy way O God is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders, thou hast declared thy strength among the people, v. 14. Thou hast with thine arm redeemed thy people, the sons of *Iacob* and *Ioseph*, v. 15. Mark, at length he recovers himself with this, though present things seem to go hard, yet he remembred what God had done; so do thou in this case. In this book of Isaiah, you have a complaint of unbelieving hearts, as if God had been sought in vain. Isa. 40. 27. *Why sayest thou O Iacob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from my God.* Art thou one of the seed of Iacob, and hast sought God, and sayest, thou hast had no answer? God reasons the case, and will confute their unbelief. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the

creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, & to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. v.28,29,30,31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as Eagles; they shall run and not be weary and they shall walk & not faint. Hath not God done great things heretofore, in 88. and in the powder plot and at other times? and though we be in some streights, remember what God did before.

This should appease your hearts, what though thou have not present audience for the thing thou seekest: yet think, I deal with a God that hath an understanding that I cannot search. God it may be lets the adversary prevail sometimes, I cannot tell what glory God may get by it, I cannot conceive how God can bring his own glory about when Israel flees before the

the Philistines. But why sayest thou so O Iacob? there is no searching of Gods understanding, God sees further then thou canst see: that thing that thou thinkest will make against his name may make for it: therefore lay thine hand upon thine heart. He giveth power to the faint, and to them that have no might. God stayes till men have no might, till they faint, and are ready to fail, and then he comes and helps them. That is the meaning of that Scripture in Luke, where Christ saith, God will avenge his elect that cry night and day to him, though he tarry, he will avenge them, he will hear their prayers, he will answer their requests. But it follows upon it, notwithstanding when the Sonne of man comes shall he find faith on earth? I verily think that that want of faith, hath reference to that very promise specially, that God will hear his elect that cry: but God may stay so long, as that the very time when God shall come to perform it, and shall intend to do it, it may be a time when their

faith is overcome, and fails in the promise, that they begin to give over, and think they have sought God in vain. And usually the time when God comes to fulfill his promise, and to answer the prayers of his people, it is that very time when they fail and are ready to sink. Therefore that may be another argument, it may be thou hast not believed this promise. Thou sayest thou hast prayed, and thou thinkest thou hast not answer: hast thou believed this promise in the Text? hast thou relyed on it? God hath commanded it, and hast thou done as he commanded with belief, *Call unto me and I will answer thee.*

The word of God shall be made good, but how? upon our faith it shall be made good to us upon our believing: though we be never so godly, and pray never so well, yet if we will have the promises made good, it must be upon believing. If thou hast not laid the weight of thy soul on the promise, thou hast no cause to say that God hath not made his word good, it

may

may be thou haſt not faith : learn to believe the word, and then thou ſhalt have it fulfilled. Thou wouldeſt have it made good, and then thou wouldeſt believe it; no, thou muſt firſt believe the word, and then expect that God ſhould fulfill his promiſe.

Again, God is a great God that we call unto, and it is fit for us to wait, & and to wait long. He is great, and we call for great things, and we are poor, mean, vile wretches. God hath his prerogative ſometimes to anſwer preſently, ſometimes not ſo. *Elias* was a great praying man, he is ſet for an example of prayer; he prayes at one time for fire to come on the ſacrifice, and fire came down preſently; another time he prayed for rain, and then he prayed ſeven times, and bowed his head between his knees, and ſent his ſervant, and ſent him again and again. At one time God comes in at the firſt, at another time not till the ſeventh hour; it is Gods prerogative.

And take this note; it is a true ſign of a gracious ſpirit, though God defer, yet

yet ſtill for the ſoul to cling to God, to think well of God, and of the wayes of God, and of the duty of prayer; it is an excellent ſign, and the ready way to find favour with God. You have ſometimes two beggers follow you for alms; one perhaps hath true need, pure need, and is of a ſoft tender ſpirit, the other is a ſturdy rugged beggar, you deny them both: he that hath pure need, and hath a ſoft tender ſpirit, he thinks he is unworthy that the other man ſhould be bountifull to him and he falls a weeping: yet he thinks well of the man, and will be ready to beg of him upon another occaſion, he hath good thoughts of him, But the ſturdy begger rails, & breaks into an angry paſſionate mood, and he will ask no more; who of them is like to prevail, the ſoft ſpirit that hath an ingenious diſpoſition, or the ſturdy ſpirit that ſoon breaks off? Thus there are many paſſionate hearts, that are not froward with men, but with God, they come, and ask mercy of God, but their hearts are ſtiff, and froward and

and ſturdy, if they have not that they would, they preſently break off, and ſay, why ſhould we wait on God, and cry, it is in vain to ſeek the Lord. But now a gracious, tender, ingenious diſpoſition, though the thing come not that he prayes for, he juſtifies God in all, and ſpeaks well of God, and well of prayer, and loves that ſtill, and waits on God in that way: this is the ſoul that is likely to prevail.

But further, (to anſwer from the Text) it may be thou haſt not called unto God, *Call unto me*, ſaith God. It may be it is ſomewhat elſe that thou haſt ſought in prayer then God: though thou name God in thy prayer, it may be thy heart hath been after creature-helps, and thou haſt made more account of the help of the creature, of Armies, and ſtrength, thou haſt made account that they would do it rather then prayer; and if there be no help but prayer, thou thinkeſt it but a dry buſineſſe.

A carnall hearted man when he hears

hears of an army of twenty thousand men well clothed and the like, he thinks much may be done, but for the prayers of Gods people they think they be nothing. Now if thou have sought help by creatures, rather then by God, thou hast not sought God all the while, Or if it have been but outward safety, that thou hast sought and not the face of God, thou hast not sought God, *Seek my face*, saith God, Psalm 27. *This is the generation of them that seek thy face, O Iacob.* Psalm. 24. Thou seekest not God, without thou seek Gods face, without thou seek God for himself. And ordinarily, God is not sought, but thy estate is sought; and thou cryest out for the danger thou art in. Therefore thou hast no cause to say, it is in vain, look to thy prayers, take up thy prayers again. Do as the fishermen do; if they find that there comes nothing up, that they do not catch, they take up their net, it may be there is a hole, a rent in the net. And so the Angler, if the fish do not bite he takes up the bait, it may

may be there is somewhat wanting on the hook. So look to thy prayers, it may be it is not God that thou hast sought, take them up and see what is amisse in them.

Another answer is this, it may be thy prayers have been vain and therefore no marvell if nothing but vain come of them. *Surely; God will not hear vanity*, Iob 35. 13. If there be nothing but vanity, how canst thou expect that God should hear them? Our prayers are ordinarily without form, and void, that is, there is nothing but vanity in them. Not that God regards so much the setting of a mans words in form handsomely: for the grones and sighs of the spirit of God are accepted, though they be not methodicall, as the making of a speech to men; God looks not to that. Many pray, and they know not why, but because others do; but they propound not the true end of prayer.

I appeal to thy conscience; when thou hast gone to pray to God, hast thou propounded this end? I am going

ing to tender up that worship and homage, that I a poor creature, owe to to the infinite glorious first being of all things: you call your families sometimes to come to prayer, and never think what you do, what you aim at. I and my family are now going to seek the great God in prayer, I am now going to joyn with my father or my master, now that we are altogether in this family to tender up that worship and homage that we poor creatures owe to that infinite glorious first being of all things whereby to testifie our high respect, and esteem of him. Now if thy prayer be a customary way of prayer it is vanity, it hath not a right end.

It may be thou goest to prayer meerly to satisfie conscience. Or some have this by end in prayer, a wicked end, that is, they think to satisfie God for their former sinfull wicked wayes. They take liberty in company to drink and please the flesh, and as they served themselves then, so now they will serve God, and set one against another.

Some-

Sometimes they will give liberty to the flesh to take contentment that way, but they will not alway do so, sometime they will be devout & serve God. There is no man so wicked as to be alwayes in the acts of wickednesse, but they think God must have his turn, and they must have their turn sometimes. And this is the prayer of many people, to put their sins in one scale, and so many devout prayers in the other scale, and the one shall poize the other. This is vanity, this is not the end of prayer.

When God doth not see thy expressions filled with the graces of the Spirit: this is vanity; Take heed of vain expressions, when there is nothing but nature in prayer; though there be never so much earnestnesse in prayer, if there be but a naturall spirit it is vanity, we must pray in the spirit as the Scripture speaks.

And take heed of sluggishnesse in prayer, that makes it vanity. The breath that comes from life in mans body is warm, but the breath that comes

comes from bellows is artificiall and cold, ſome mens breath in prayer is artificiall and cold, but the prayer that comes from life, is warm breath that comes up to God.

Again, vanity in prayer is this, when all is eaten out with vain thoughts, thy heart roves in prayer, thou knoweſt not where thou art, thou canſt not call that which thou makeſt a prayer. A prayer with vain thoughts it like beer, or wine that is dead, and hath loſt the ſpirits. Vain thoughts are worms that eat out the ſtrength of a duty: would you preſent a diſh to your ſuperiour that were worm-eaten, or that were gnawn on before? when we let out our thoughts in duties, and preſent them to God, they are worm-eaten, and torn, the ſtrength of them is quite gone.

And after you have prayed, take heed that you make not your prayers vain, by not looking after them, for the accompliſhment of them; or by being proud of your prayers & gifts, by reſting in them.

And

And again it is vanity when thou undoest all as soon as thou hast done, by going contrary to thy prayer in thy life, not adding watchfulnesse to prayer. If a man take pains to weave a web, and spend so many hours in it, and then ravell it out, this man spends his time in vain. So do most people with their prayers, they pray for mercie, and grace, and as soon as they have done they go quite contrarie and ravell and undo all; is not this vanity? No marvell if thou thinkest it in vain, when there is nothing but vain thoughts in thy prayers.

And take heed that you make not the prayers of others vain. Luther writes to Melanchon angerly, in regard of his fear of the power of his adversaries, saith he. You make our prayers void. So it may be said of many that are cold, and luke warm, and dead-hearted, and do not take to heart the cause of God; that fear the displeasure of this bodie, and that bodie; you make our prayers void. You that have praying friends, it may be fa-

thers, & mothers that are dead whose prayers are put up in heaven, take heed that you make not their prayers void; that you give them not cause if they should come to live again from the dead to weep and cry out, O how are our prayers made void by the prayers of such and such.

But you will say; Lord, what will become of us? we have abundance of vanitie in our prayers.

Therefore, that you may not be discouraged, know, that though there be manie vain thoughts in prayer, yet if there be sighing and mourning, and humbling of the soul, and panting of the heart after God in groning, and sighing, & though there be a mixture of vanitie, yet there is a working of the Spirit of God, and of grace in the heart after God; know that the Lord will not charge this vanitie on thee, the Lord will do away thy sin, therefore let not that discourage thee. The efficacy lies not in the excellencie of thy prayer, but in the merits of Christ, and his mediation: Oncly Christ will

have somewhat of thy self in thy prayer, he will have thy heart pant, & work after him: but there may be abundance of vanitie, thou draweſt a line, and makeſt a blot, and another line, and another blot, Chriſt draws all fair again, and preſents to his Father.

Who are Iacobs ſeed.

But another queſtion is this, you ſay it is vain to pray. Can you make good that you are one of the ſeed of Iacob? This priviledge belongs to them; it may be you are of the ſeed of Eſau.

Who are Eſaus ſeed.

The ſeed of Eſau, what is that?

The Apoſtle ſpeaks of Eſau what his guiſe was. Heb. 12. 6. and ſaith, *Take heed that none of you be ſuch as Eſau, leſt there be any fornicatour or profane perſon as Eſau, who for one morſell of meat ſold his birth-right.* Now if thou prove a fornicatour thou art of the ſeed of Eſau, or a profane perſon; what is that? for one morſell of meat he ſold his birth-right, that is, to pleaſe, and ſatisfie and content the fleſh he ſold his birth-right, that was

the land of Canaan; & so typified the priviledges of the Church of God, and even a type of heaven it was. His birth-right had a spirituall meaning, it had reference to the spirituall priviledges, that the Saints of God have to this day in all the ordinances of God.

That man or woman that prizeth any carnall contentment before spirituall priviledges, they are of the seed of Esau, and not of Iacob. Thou thinkest there is some savour in monie, and in a good trade, and in good chear, and such a day as this November 5. is better then a fastday, because of the good chear: but for the spirituall duties of this day, to come and magnifie God, and to attend upon his word, thou thinkest they are circumstances, and by-matters, and thou art troubled if the Sermon be too long to hinder thee of thy dinner; thou art a prophane Esau, all that I have said belongs not to thee, thou dost not belong to Iacob but to Esau; that preferrest carnall things for the flesh before

fore the ſpirituall priviledges of the Saints.

But how ſhall I know that I am one of the ſeed of Iacob.

How are Iacobs ſeed known.

How do you know ſuch an ones child, but by his likeneſſe to his father? One that hath the ſpirit of Iacob is of the ſeed of Iacob. There are manie things that the Scripture ſpeaks concerning Iacob, and ſee if you do anſwer them.

Gen. 32. 24.

Firſt, Iacob was a mightie man in prayer, he was a wreſtler with God, & he wreſtled till the day broke, & was as ſtrong at the laſt as at the firſt: haſt thou the ſpirit of thy father Iacob? art thou not diſcouraged in prayer? though mercy come not preſently, yet doſt thou wreſtle all night, & reſolve whatſoever come, if thou die, thou wilt die wreſtling; here is a child like the father, therefore thou art of the ſeed of Iacob.

Secondly, Iecob was one that feared God, when God appeared to him he looked on the preſence of God as dreadfull, *How dreadfull is this place?*

Geneſis 28. becauſe God was there. So doſt thou look on the preſence of God as dreadfull, that thou canſt ſay the fear of the great God is on thy ſoul: when thou comeſt into his preſence? mark, for this is that expreſſion in the Pſalm, *Ye that fear the Lord praiſe him, all the ſeed of Iacob glorifie him, and fear him all ye ſeed of Iſrael*, Pſalm. 22. 23. If you will be ſure not to ſeek God in vain, but that you may praiſe him in ſeeking him, fear the Lord all the ſeed of Iacob.

Thirdly, Iacobs heart was diſingaged from the creature, a little of the creature would ſerve his turn, Gen. 28. *Lord* ſaith he, if thou wilt give me meat to eat & raiment to put on. He looked no further, he minded no great matters. Therefore in Pſ. 24. there the generation of Iacob is ſet out, and one thing is, he that hath not lift up his ſoul to vanity. The men of the world have great things in their eyes, they are vanitie in Gods eye, though they be great in theirs, and they lift up their hearts to them. Now the ſons of Iacob

cob do not lift up their hearts to vanitie, though the things of the world be present, their hearts stirre not, they rise not; but if God and Christ, and heavenly things be presented, their hearts are lifted up. If thy heart be lifted up to vanitie, if thy heart be as iron and the vanities of the world come and draw it up, thou art not a son of Iacob: a little would serve Iacob though he were a great heir, *He was a plain man and dwelt in tents*, Genesis 25. and had a plain spirit, he did not look after great things; whereas Esau looked after great things abroad.

Again, he was one of a tender spirit: therefore where it is said he prevailed with the Angel, it is said he wept, and made supplication unto him, he found him in Bethel, & there he spake with us. That storie of Iacob concerns us how God dealt with our Father. If now thou have a tender spirit as he had; if when thou goest into the presence of God thou find thy spirit yield and melt, and re-

lent; thou art one like thy father Iacob.

Again further, Iacob did in the time of his ſtreights repair to the covenant, that was a great ſatisfaction to his heart; he looked to the covenant, he faſtned on that, and there he held as the main ſupport of his ſpirit. Gen. 32. 9. And Iacob ſaid, *O God of my Father Abraham, and God of my Father Iſaac, the Lord which ſaidſt unto me, return unto thy country, and to thy kindred, and I will deal well with thee*, &c. He heard that Eſau was coming againſt him with a great company; & what doth Iacob? he gets him to God, *O God of my Father Abraham, & of my Father Iſaac, the Lord which ſaid unto me return into thy country*, &c. He repairs to the Covenant: *Remember thy Covenant with Abraham and Iſaac*, and with me too. I went on thy word. Here was the guiſe of Iacob: canſt thou in a ſtraight get thee a word, and a promiſe, and brood thy ſoul over it, and claſp it cloſe, and ſay this is the promiſe that muſt, and will do me good? Again,

Again, Iacob was of an humble ſpirit, I am not worthy of the leaſt of thy mercies. He admired at the mercy of God that he had any thing, & Gods mercies made him more humble; this is an excellent diſpoſition, we are many times humble and lowly when we are under the hand of God in affliction: but when mercies make us humble, that the more God is gracious the more vile we are in our own eyes, this is excellent.

And he looked back to his former condition, he looked upon his poor beginning and gives God the glory: I paſſed over this Iordan with my ſtaff: Many of you came with your ſtaff, and God hath given you two bands, you are grown great, are you willing to think of it, and to acknowledge the poor eſtate that once you were in, and to give God the glorie, I was thus, & thus, of poor parentage, and ſee how God had dealt with me.

Another thing remarkable is, that Iacob contented himſelf with God alone, he accounted that he had enough

enough in God alone, though all were taken from him, he did not look upon himself as undone, but he had that that might make him for ever. In Gen. 33. compare the 9. and 11. verses, you shall find a notable difference between Esau and Iacob, yet the word in our books is the same, but this Scripture is much wronged by the translation. In vers. 8. Esau when he comes to Iacob, when Iacob would have given him his present, saith he, *what meanest thou by all these droves which I met?* he said *these are to find grace in the sight of my Lord*: and Esau said, *I have enough my brother.* It was a strange speech of Esau: A covetous wretch that is alway pyning and murmuring for having no more, and thinks, he shall want before he dye, he doth not come so farre as Esau, and Esau could say, *I have enough*, are there not many of you that never say you have enough? I pray thee take my present saith Iacob, for I have all things, nay saith Esau, I have enough. The one saith I have enough, the other saith I have

have all things, for so the word is *Col*; Esau had enough, he did not want, he had meat and drink, and he saw none to interrupt him, he was satisfied with his estate, as his portion; he had enough, he cared for nothing more, they might talk of other things, but that was enough to him. Iacob comes, and saith I have enough; but this was another manner of enough: Esaus enough is his estate, but Iacobs enough is God, for he saith, *I have all*, Iacob was meaner for his outward condition then Esau, for he had nothing but what he had gotten in hard servitude. Now Esau saith, *I have enough*: Iacob saith, *I have all*: that is, God is enough in the want of all, if Esau should strip him of all he had, yet he had all in God. Now one that is of the seed of Iacob, in the time of want (as some of you may be plundered, and then all is gone you say;) no, if thou be of the seed of Iacob if thou have God thou hast all. There is such a promise, *He that overcometh, shall inherit all things*: How is that? *and I will be his God*, Revel.

vel. 21. 7. Therefore whatsoever thou wanteſt if God be thine, if thou be Gods child, thou haſt all.

Further, one of the ſeed of Iacob is one of the Church of God: for all Iacobs poſterity was ſo: therefore the
Ruth. 4. 11. bleſſing in Ruth is, *The Lord bleſſe thee like Rachel and Leah*, which two did build up the houſe of Iſrael. Why is it not, the Lord bleſſe thee as Rebeccah, or Sarah, but as Rachel & Leah. (It was a bleſſing upon a marriage condition) the reaſon is, becauſe from Rachel and Leah, came onely thoſe that were of the Church, that were members of the Church of God; but there came others from Rebeccah, & of Sarah came onely Iſaac, but Abrahams poſterity was otherwiſe. And that Church that was then was but a type of that which ſhould be after; that is of a company of people elected, and called out from the world to be partakers of the Priviledges of Ieſus Chriſt. The people of the Iews, the ſeed of Iacob were the Church of God, as the ſeed of ſuch an one. And this

this typified the Church that should be after; a company that are taken out of the world, to partake of the priviledges of Iesus Christ. Canst thou say that thou art of the Church? The word that we translate Church is a company that is called out from the world. Canst thou ever tell of a work of God separating thee from the world, that when thou wentest according to the world, God gave thee a mighty call that made a separation between thee and the world? For it is said so of the seed of Iacob, Numb. 23.9. *From the tops of the rocks I saw him, and from the hills I behold him: lo, the people shall dwell alone, they shall not be reckoned among the Nations.* All the seed of Iacob are called out of the world, they are separated from them by a mighty work of God to partake of Christ, and be a member of him.

And upon this, such an one mightily longs after all the outward priviledges of the Church, to enjoy all the outward ordinances of Christ after his way

way, those that are of the seed of Iacob, they prize the excellency of Iacob as the greatest excellency, their hearts are towards it, and they rejõyce in that above all the excellency in the world. If you ask what this excellency of Iacob is? it is the joyning of Gods people in the way of ordinances, and duties of Gods worship in the purity of them. This in Scripture is called the excellency of Iacob, Psal. 47.4. *He shall chuse our inheritance for us, the excellency of Iacob whom he loved.* It is an excellent Scripture. O, it is a blessed thing to give all to God, to let God chuse our inheritance. What is our inheritance? The excellency of Iacob whom he loved. What was that? The worship of God, and his ordinances, joyning with the people of God in the way of his ordinances, in his temple, those were the things that were the ordinances of God in those times, those are called the excellency of Iacob; and so it is now the excellency of a people to enjoy Gods ordinancies.

You

You have another expreſſion to the ſame purpoſe. *And I will bring forth a ſeed out of Iacob, and out of Iudah an inheritour of my mountain, and mine elect ſhall inherit it, and my ſervants ſhall dwell there.* Iſaiah 65 9. What is the mountain of God? Gods Ordinances in his Church, *I will bring a ſeed out of Iacob, and Iudah, and they ſhall inherit my mountain.* So that the greateſt inheritance of the ſeed of Iacob is the mountain of the Lord: communion with the Church of God, and his ordinances: if you be of the ſeed of Iacob, your hearts prize, and rejoyce in this, and that you have in Pſalm. 24. verſ. 3, 4, 5. you ſhall find how the ſeed of Iacob prize the enjoyment of God in his Ordinances. *Who ſhall aſcend into the hill of the Lord? who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart, who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the bleſſing from the Lord, and righteouſneſſe from the God of his ſalvation. This is the generation of them that ſeek him: that ſeek thy*

face

face O Iacob. It is so in the book: but the particle O, is not in the originall: and therefore it may be read thus, *That seek the face of Iacob*: it may be read in the Genitive case, as well as in the Vocative. *This is the generation of them that seek him, even of Iacob*, and then he turns to God, *that seek thy face*: but because his heart was full of this, of seeking Gods face, (though he intend to mention what generation it was, the generation of Iacob) he puts in that before, the generation of Iacob that seek thy face: that is, this is the generation that so prise God in his ordinances, and account it such a blessing of God, that joyn themselves to the Church of God, and set up his ordinances and wayes, this is the blessed generation, these are those that seek God truly. We seek not God truly unlesse we seek him in his own wayes, unlesse we seek *him* in all his ordinances, we cannot comfort our souls that we seek him in truth. For as in the way of obedience, we cannot have comfort in our obedience that it is true,

true, except it be universall to all Gods commandments, so we cannot have comfort in our seeking that it is true, except it be in all his ordinances, and wayes: therefore we must be of the generation of them that seek the face of the Church, that seek thy face O Iacob. So it follows in that place, *lift up your heads O ye gates, and be ye lift up ye everlasting doors, that the King of glory may come in.* Where should the King of glory come but into his Church? *Who is the King of glory? The Lord, strong and allmighty*: still the Church is called on to entertain Christ in his glory, so this is spoken of the Church. Thus you may know, whether you be of the seed of Iacob.

Again, if you be the seed of Iacob you have the inheritance of Iacob, & account it your inheritance. What was Iacobs inheritance? Deuter. 33. 2. *The Lord came from Sinai and from his right hand came a fiery law.* The law of God is a fiery law; yet in verse 4. *Moses commanded us a law, even the*

inheritance of the congregation of Iacob. So that though the law be a fiery law, a ſtrict law, a ſevere law, yet it is the inheritance of the congregation of Iacob. If you be of the congregation of Iacob you account the law of God to be part of your inheritance: not onely to be that which you are bound to, that you muſt obey whether you will or no, but you rejoyce in the law of God as your inheritance. For my part I know not a more ſure note of a gracious heart then this; one that rejoyceth in Gods law as his inheritance: as you know what expreſſions *David* hath, he rejoyced in it more then in Gold and Silver, more then in the honey, and the honey-comb. It is one thing to obey Gods Law, and another to rejoyce in it as an inheritance. If thou be of the ſeed of Iacob, thou haſt the inheritance of the ſeed of Jacob.

Another is, he that is of the ſeed of Iacob is faithfull in the place that God hath ſet him. Iacob in ſerving of Laban, Gen. 31. 6. though he were churliſh,

liſh, he profeſſeth that withall his power he ſerved his father. It is an excellent Text for ſervants; you would fain have time to ſeek God, and God forbid, but there ſhould be ſome time allowed the pooreſt and meaneſt ſervant to ſeek God alone. But art thou of the ſeed of Iacob? then be like him in this, to ſerve with all, thy power, though thou have a froward maſter or miſtris, as Laban was, though they uſe you hardly, yet ſhew godlineſſe in that relation. And for ſervants to ſeem godly, he muſt go hear, this Sermon, this man, and the other man, and be very earneſt: (I blame them not for loving the word and deſiring it: but for ſervants to be earneſt in hearing the word, & injoying the ordinances, and crying out againſt ſuperſtition, and Antichriſtianiſme, & yet be ſluggiſh, and unfaithfull in their ſervice, and ſo as to give juſt offence to their governours, it is a diſhonour. Shew your godlineſſe in your relation: certainly there is no man or woman godly, but thoſe that are ſo in the rela-

tions and places that they are set in: therefore manifest your selves thus to be the seed of Iacob.

Again, the seed of Iacob is a taught seed, God teacheth them, Psal. 147. 19. *He hath not dealt so with other Nations, he gave his law to Iacob, and his word to Israel.* So in Deut. 33. 10. *Levi is appointed to teach Iacob.* There is never a one of the seed of Iacob that is ignorant, that is a fool in matters of religion, he is taught.

And then, one of the seed of Iacob, is one that hath a care of his family: so we read of Iacob, Gen. 35. 1. *God said to Iacob, Arise, go up to Bethel, and dwell there, and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother. Then said Iacob to his houshold and to all that were with him, put away the strange gods that are among you, and be clean,* &c. When he was to go into Gods presence, he laboured to reform his family. When God calls you to fast dayes, and to the Sacrament, do you cleanse your families, do you look

what

what evills are in your families, and put out your power to cleanse them?

But there is one more that I may not omit, that is, Iacob, when he was to die, though he himself was to go the way of all flesh, yet this was his great comfort and the comfort of those that he left behind, that God would make good his word to his Church and people, Gen. 48. 21. *and Israel said to Ioseph, Behold, I die, but God will visit you, and bring you again to the land of your Fathers.* Behold I die, but I die in faith of the promise; because I am taken away shall I think the promise shall be of no effect? no; God shall bring you to the land of your fathers. Now when God shall cast you on your sick beds can you say, Behold I die; but go you on, God will make good his word, I die in faith that it shall go well with the Churches of God: there will be a time when they shall get the victory, when Christ shall reign, and the Saints shall be delivered from their oppressours? Here was the

ſpirit of Iacob: if you be ſuch a ſeed of Iacob you ſhall not ſeek Gods face in vain, but when you call unto him, he will anſwer you.

But you will ſay, it is true, ſome men may call unto God, and he will hear him, but I am a poor contemptible and wretched creature, and if I do call unto him, he will not hear nor anſwer me.

That place in the Pſalm fully anſwers any objection againſt our poverty, or the poverty of our prayers, Pſalm. 102. 17. *He will regard the prayer of the deſtitute, and will not deſpiſe their prayers.* The prayer of the deſtitute, the word ſignifies a poor ſhrub in the wilderneſſe, a contemptible ſhrub, that is trodden on by the feet of beaſts, and none regards it; God regards ſuch prayers.

If I could make an excellent prayer it were ſomewhat: No, he doth not deſpiſe thy prayer. It may be thy prayer is ſuch as thou deſpiſeſt, & that others would deſpiſe, but God will not deſpiſe it.

But

But this was ſpoken perhaps to ſome in thoſe times.

Mark what follows; *This ſhall be written for the generation to come.* This Scripture, this promiſe of God, *it is written for the generations to come. And the people that ſhall be created ſhall praiſe the Lord.* We that were not made then, but were created ſince, let us praiſe the Lord for this Scripture, that God will regard the prayers of poor ſhrubs, and not deſpiſe them.

But they are great things that I ſtand in need of, and it may be in vain for me to pray for ſuch great things at Gods hands; perhaps if I did pray for ordinary things there might be hope, but I am to pray for great things, mercies for the Church and for the Kingdom, & people of God; is it not in vain for ſuch a poor wretch as I to pray for ſuch great things?

We may think that the things we pray for at Gods hands are too great for us to beg, but they are not too great for God to give. It is obſerved

of Perilla, when Alexander would have him ask a dowrie for his daughter: Alexander presently promised him 50. talents; it is too much saith he, 10. talents are sufficient; Alexander answered him, if it be too great for you to ask, it is not too great for me to give. God loves that his people should ask great things of him: yea he loves that the pooreſt, and meaneſt of his people ſhould ask him great things; and therefore he ſayes in this Text, *Call unto me & I will anſwer thee, and ſhew thee great and mighty things.* This is a promiſe to every one of the ſeed of Iacob.

But when I pray in the time of affliction, and Gods hand is on me, will it not be in vain to call unto him then?

It is true, to neglect God in former times, and then to pray onely in affliction, it is a dangerous condition: but this temptation comes upon ſuch as have ſought God before. I, now you ſeek God, but this is in your affliction, and will God regard you now? I ſpeak

it

it onely to comfort such as are carefull to seek God in the time of their health: yet if thou hast been negligent; it is possible that God should regard thee in the time of affliction. Ionah prayed, and said, *I prayed and cryed by reason of mine affliction to the Lord, and he heard me*, Ionah 2. 2.

But suppose it be affliction for sin: for so the objection may arise. It is true, if I did call unto God in the time of affliction that God did send for tryall, it may be God would hear me: but suppose Gods hand be on me for sin, will God hear my prayers?

That one notable example of David may help the people of God against such a temptation: Gods hand was on him for his sin, when he fled before Absolom, God threatned that warre should not depart from his house: yet David then prayed against that wicked polition, and counsellour, that the Lord would turn his counsell to folly; and God heard Davids prayer in his affliction that was for sinne, *And the Lord turned the coun-*

sell

sell of Achitophel to folly. Let us not be discouraged though polititians work never so craftily; though Gods hand be on us, and we have conscience accusing us, and say, I this is for your sins that God leaves you thus in the hands of your enemies, that God gives them such power; that they find such favour with the Prince as they do; though this be for our sins, yet let us seek to God to turn the counsell of Achitopell to folly. It shall not be, nor hath not been in vain, we have found it so, that in our affliction, and affliction for sin, yet crying to God to turn the counsell of Achitophel to folly, God hath done so graciously, & hath incouraged us more and more to cry and call unto him for that end.

But what need I seek to God, God hath decreed and determined what he will do, what God intends to do, he hath decreed from eternity, therefore whether we pray or no it shall come to passe, if we do not pray it shall come to passe. If God have intended to deliver me out of a sickneſſe,

neſſe, it ſhall be done whether I pray or no; & when any ones time is come they ſhall die; and ſo when the time of a Kingdome is come it ſhall be deſtroyed, and not till then; therefore what good can prayer do?

Though I ſuppoſe you cannot but be ſatisfied, and think that this objection hath little weight, yet for anſwer, I will give you a Scripture or two, Pſalm. 2. *I will declare the decree*, The decree of God concerning the advancement of Chriſt in his reſurrection, and ſo of the ſucceſſe of the work of Chriſts mediation. *I will declare the decree, the Lord hath ſaid thou art my ſon this day have I begotten thee: Ask of me, and I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion.* Gods giving of Chriſt the heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion; it was decreed of God, yet Chriſt muſt ask it of his Father notwithſtanding Gods decree. And another Text remarkable is in the propheſie of Daniel,

niel, where the Text ſaith Dan. 9. 2. *In the firſt year of his reign, I Daniel underſtood by books, the number of the years whereof the word of the Lord came to Ieremiah the Prophet, that he would accompliſh 70. years in the deſolation of Ieruſalem. And I ſet my face unto the Lord God to ſeek by prayer and ſupplications.* Mark, Daniel underſtood by books what God had determined concerning Ieruſalem; what need Daniel go further, he knew Gods mind what he would do whether he did pray or not? but mark, verſ. 3. *I ſet my face to ſeek the Lord.* After he knew what God had decreed, and what he would do, and what he had promiſed. Now we know not Gods decree: but if we did certainly know the decree of God in ſhewing mercy to the Land, yet it could no way hinder us, but encourage us to ſet our faces to ſeek the Lord, and to ſeek him more earneſtly: therefore that is a vain objection.

Again, it is not in vain to call unto the Lord, if we examine all we have had

had already: though we have not all we would have, yet if we consider the supporting mercies, the preventing mercies, and the guiding mercies that God hath granted us, we shall find that it is not in vain that we have sought him. There are abundance of mercies that thou hast had already. It is an evill thing to complain of Gods grace, when God hath bestowed such mercies. Thou thinkest thou hast nothing, because thou hast not all thou wouldest have; as a froward child because it hath not every thing to its mind casts away all. God hath been exceeding gracious to us; other souls would have adored God, and have blessed him with their faces to the ground, if they had had but the hundred part of those mercies that we have; yet because we have not all we desire, we are ready to think it is in vain. O let us take heed of dishonouring the grace of God.

Again, further thou thinkest it is in vain, because God sometimes denies in granting, and grants in denying.

Many

Many times God grants that we pray for in denying it, and denies that we pray for in granting it: our denyals are grants to us. Wo to us, if all were granted to us that we pray for. Much good may be gotten out of Gods denyalls: and God denyes us to do us good, and to prepare us for mercies: therefore it is not in vain that thou haſt fought God, becauſe it is not in vain that thou art denyed.

But further, it may be God delights more in thy praying, then in thy praiſing voice, therefore though thou have not that thou haſt ſought for, give leave to God to delight in thee which way he pleaſeth. There is the praying, and the praiſing voice of Gods people; thou delighteſt that God ſhould hear thy praiſing voice, it may be God delights to hear thy praying voice, and it may be he ſhould not if thou haddeſt what thou wouldeſt have. Saith God to the Church, *Let me hear thy voice, for it is ſweet.* There is no man that will think the King denies his petition, as long as the King loves

loves to read it. If one preſent a petition to the King, he doth not ſay he will preſently do it: but if he read it, and when he hath read it, calls for it again, and again, will any man think it in vain that he hath put up that petition? as long as the King hears it, and delights to read it, it is not in vain. So, as long as God loves to hear thy voice, and to read thy petition it is not in vain. As for thy praiſing voice, God ſhall have enough of that in heaven, but he ſhall have none of thy praying voice; therefore why ſhouldeſt thou not be willing that God ſhould have more of thy praying voice here? All that ever God ſhall have of thy praying voice it is in this world, and after a little time God ſhall never hear us pray more. Therefore let us be willing to go on, and continue in prayer, and not to wonder why God keeps us on in a way of praying, becauſe all the time that ever God ſhall have to delight himſelf in the praying voice of his people it is in this world: and for our praiſing voice, we would fain

ſpend

ſpend all our dayes in praiſing God for his mercies, but that is reſerved for another world.

Further, it may be Gods way to ſtay till he bring a great deal of mercy together, and not by bitts and drops. As when men deal with great merchants, they expect not to have payments, by ſix pences or ſhillings or Crowns at once: but though there be two or three or ten pounds due, they ſtand not on that, but ſtay for a greater ſumme. Now little traders that deal by retail, they take it in by pence, and little ſummes, Chriſtians that are to deal with God, they deal for great things, and there are great tranſactions between God and a gracious heart: therefore think not much that God ſtayes with a greater ſumme. For as God deals with the wicked in the way of juſtice, ſo he deals with godly men in a way of mercy. He lets wicked men go on a great while, he comes not to judgement for ſin, but ſtayes till all come together, till a great ſumme of wrath and judgement come together.

together. So he deals with the ſaints he comes not with leſſe mercies, but he ſtayes till abundance come, and when Gods time is come mercies will come to the full indeed.

Further, it may be God hath ſo much mercy that thou haſt not a veſſell capable of it. Onely know that heaven, and earth and all are working for thee. Is the plowing, and the ſowing of the husbandman, and all the ſhowers in vain; becauſe the corn is not in the barne? we account it not ſo: ſo we muſt not account our prayers loſt, becauſe the thing we pray for is not preſently graunted and owe prayers anſwered. Now for Application.

Firſt, if it be ſo, that God ſaith, call upon me, and I will anſwer thee, certainly there are great things for the Church to build on: God is to do marvelous things for his people in theſe latter dayes. Why? becauſe all the Saints from the beginning of the world have been ſeeking God, not onely for their own times but for the

Church to this very day: all their prayers are upon the fyle, and must be answered one day. O what a glorious harvest will it be! blessed are they that shall live to partake of it. We have a little, but certainly, there are glorious things for the Church; because everie prayer shall be answered.

Secondly, you that are the Saints of God, know your honour, though you be never so poor otherwise, God hath given you that which makes you rich: you have the key of heaven, you may open the treasures in heaven, and it shall never be in vain. Gods people are such as are exceeding honourable in the eyes of God, and in this regard that they have credit in heaven, that their prayers shall be heard and answered. Bathsheba saith to Solomon, 1 King. 2. 20. *I desire one petition of thee, I pray thee, say me not nay*, It is translated by some, *Ne confundas faciam*, confound not my face. Indeed, the denying of a petition, it is a dishonour, and a confounding of the face: but

but God will not confound the faces of his people.

O, here see your priviledge, and your riches, all the prayers that you have made in your life time they are all trading in heaven, they are not lost. If a man have ventured a stock abroad to the Indies, and do not hear of it in a great while, he thinks it is lost & gone: but if he hear certain news that all his stock is safe, & in the place where he would have it, and those that are there faithfully improve his stock, he is revived by this, it rejoyceth his spirit, and he can say blessed be God; I hope to be a rich man for all this. I say to thee be of good comfort thy stock is not lost, it is trading in heaven, and everie prayer that thou hast put up is there. We should account our prayers as riches, as adventures sent to heaven, and not as children that shoot arrows and do not mind them.

And then learn this, it is a great priviledge to have a praying friend, a praying companion. Manie of you

love friends that are delightfull, of a cheerly nature, and merry; but are they praying ones: praying friends are the speciall friends: because prayer can prevail with God. To have a friend in the Court, that can obtain any petition, we think it a priviledge; to have one great friend in heaven is a great priviledge. Many people when they lie on their sick beds, they send to such and such to pray for them: why do they not send to their companions, that they did drink with, and swear with, to pray for them? O, they dare not. Here is enough to convince anie mans conscience, who are the best men, whatsoever they say.

Suppose thy condition were thus, that thou diddest lie on thy death-bed, and thy life did depend upon the prayers of four or five men. If God should speak thus from heaven, thou art at the brink of destruction, onely this favour thou shalt find; thou shalt have leave to choose where thou wilt four or five men to pray for thee, and according as they pray so it shall be with

with thee; thou haſt liberty to chooſe through the world whom thou wilt. I appeal, would a drunkard chooſe four or five drunkards, or a ſwearer chooſe ſwearers, or unclean ones that they moſt delighted in all their life time? If all ſhould depend upon it thou wouldeſt not chooſe ſuch: therefore thou art convinced in thy conſcience, thou knoweſt that thoſe are not precious in Gods eyes, (however thy luſt have prevailed) but that the other are better men, that are gracious and have more credit in heaven. Learn to priſe praying friends, that can prevail with God.

And let us ſet the crown upon prayers head, in the mercies we have from God, in publick mercies, and private deliverances of friends; attribute it not to ſecond means, to fortune and chance, take heed of denying God his glorie.

It is a ſign of a carnall ſpirit, when God hath glorified himſelf in anſwering the prayers of his people, to attribute it to any other means.

As I remember, I read of the Porphirian atheists, that followed the atheisme of Porphyrie, they darkned the work of God in delivering the children of Israel out of Egypt thorough the red sea. They say that Moses had learned of the Egyptians, and they were great Astronomers: and Moses knew when it would be a low tyde, and what constellations there would be at that time, and that the tyde would prove low then, more then ever in the age of man, and Moses took the nick of time, end lead them through the sea. Thus atheists would darken the works of God, & put them of to naturall causes. So I find it related of the old Prophet in Ieroboams time; Iosephus hath it related of him, he sent to Ieroboam to stretch out his hand, he tells us that this was by accident, he was wearied all the day long, and now he had the Palsie, and after it was restored again; that which was done by prayer, he would have it by naturall means.

Iust thus it is, when God hath so magni-

magnified his mercy to England, and wrought such wonders yet manie carnall atheisticall spirits, say this was an accidentall thing, and the policie of such men brought it to passe, they attribute all to naturall causes, it is a sign of wretched profane heart: For if God ever magnified prayer he hath done it in these dayes. There are 2 or 3 Scriptures that since the world began were never more magnified, then by Gods working at this day.

One is in Exodus 13. In the thing wherein they dealt proudly, God was above them. Never since the world began was that more fulfilled. A second is that in the 10. Psalme, *The wicked are snared in the work of their own hands.* If ever there were a fulfilling of that Scripture since the beginning of the world, it is as this day. A third is this in the Text. *I said not to the seed of Iacob; seek ye my face in vain.* God (as I said) hath raised a spirit of prayer among the seed of Iacob more then ever any in the world knew; there was never the like spirit of prayer

raiſed, nor never the like things done for prayer.

And the Lord the rather honoured the ordinance of prayer now, becauſe men ſo diſhonoured it before and perſecuted it, that the people of God could not meet and aſſemble to faſt and pray, but preſently it was a conventicle, and they were perſecuted as factious people. Becauſe God ſaw this way deſpiſed, he hath honoured it, and the former, and the latter mercies that we have received, we are to attribute to the goodneſſe of God by prayer, they were obtained by prayer. Let us ſtill be incouraged to call unto God for what we would have: for God hath ſaid, call upon me and I will anſwer thee.

There are many of us now that can do little elſe: if God have delivered you from ſickneſſe, and other evils, know that God hath delivered you to pray, the leſſe you can do otherwiſe, the more you ſhould do in prayer. I have read of a heathen, Numa Pompylius, that he would never go about any

any thing but he would go to the temple and pray: you that are inſtruments intruſted with our lives, and liberties, you had need to pray much, go into your cloſets and ſanctifie all your thoughts and reſolutions by prayer, that your help and aſſiſtance may not be in vain to us. And all others had need to aſſiſt you in ſeeking God in prayer. This incouragement we have, that there is not any of us that ſeek God alone, but we joyn with thouſands: why ſhould our place be found empty? why ſhould not our prayers joyn with the reſt? We ſhall meet manie prayers in heaven; the prayers of our forefathers; the prayers of thoſe that are dead and gone that did not live to enjoy the fruit of their prayers, yet when we pray for mercies our prayers meet with theirs in heaven: therefore let us be incouraged to call unto the Lord.

And if mercies ſhould come, what a daunting would this be to our hearts, that mercies are come, but we have not ſought them? and if mercies come

come not, conſcience will flie in our face that we have been ſenſuall, carnall creatures, and it is for our neglect of calling unto God, that God hath denied us the mercies that we expected.

And then it ſhould be a uſe of rebuke to thoſe that begin to ſeek God, and continue not. O wretch, why haſt thou left? whether wilt thou go? Is it in vain to ſerve the Lord? certainly thou wert never acquainted with God and his wayes; thou wilt find it a dreadfull change, when it ſhall appear that thou had left God the fountain of living water, and haſt ſought after vanitie, and forſaken thine own mercy.

But the main of all ſhould have been for the applying of it to the preſent occaſion. The Lord hath made good his word this day, call unto me, and I will anſwer thee. This day teſtifies it to be true that they are great things that prayer hath done. I have heard manie years ago by credible teſtimonie, that on this fifth of November,

vember, when we had ſuch a great mercie ſo manie years ago, that verie day it was known, that a great manie godly people in the citie kept in faſting and prayer, ſo as it was eminently known and delivered from hand to hand of them in the city at that time, and you know what God did.

But what hath he done of late? If our fathers ſhould riſe out of their graves, and we ſhould tell them that now the high commiſſion (that they were ſo troubled with) is down; that there ſhall be no more ſtar-chamber, that cutting off of ears is gone, they would wonder how this ſhould come to paſſe. And whereas Parliaments were wont to be ſnapped in ſunder, that this Parliament is to continue by as firm an Act as any thing in the land is made by. And for oppreſſours, all the Courts and Biſhops Chanceries, they are down, and gone, God hath extirpated them: they were firſt caſt out of the houſe, and now out of the Kingdome. And though an armie did riſe and ſeek to bring us into ſlaverie, yet

yet God hath given us victory (though ſome have ſuffered hardly) and brought the adverſaries very low to ſurrender their towns, and caſtles and arms. And here we are to rejoyce in God, and to bleſſe him for all.

If many of our anceſtours ſhould riſe, and hear what we ſpeak, how we hold up our hands and bleſſe God, with what hearts would they joyn in the praiſing of God, and wonder that ever ſuch things ſhould be done! Let not the grace of God be in vain, as God hath not ſaid to us, ſeek my face in vain.

What uſe ſhall we make of it?

Let us give him reall praiſe, and not onely come to repeat it, and tell God of it, but make his praiſe glorious, put a glorie on it; and then we do it, when we make a right uſe of his mercies, when we receive not his mercies in vain.

What is to make uſe of the memoriall we celebrate?

Firſt, the remembrance of theſe mer-

mercies muſt humble us ; that is a ſweet humbling ; it is better to be melted by the beams of the Sunne, then by the ſcorching of the fire.

You will ſay , humbled , for what ?

There are three things that we have cauſe to be humbled for , upon the conſideration of the mercy of God towards us,

Firſt, the ſinne of unbelief , conſider , when we were ſtraitned at any time, when we heard ill news , that our armies fled , and came to danger, how our ſpirits were down as if all were gone. Let us check our hearts, God rebuked us in a kindly manner, we might have had a furious rebuke.

Secondly, be humbled for all our murmuring and repining , and diſcontent, O we did not think that the wars would have held ſo long, and O what taxations are upon us , and all our eſtates rent away ? And how manie are there that had rather that all the good that God hath done for his peo-

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ple ſince theſe times ſhould never have been done, then that they ſhould ſuffer in their outward eſtates. Be rebuked for all your murmuring and repyning at ſuch difficulties as you have met with in the great cauſe of God.

The third thing that this mercy ſhould make us humbled for, & look back to, is that if ever there have riſen this thought in any of our hearts, that it had been better for me if I had never appeared ſo much. I ſee how things are like to be, the enemie prevails and is like to overrun all: had it not been better that I had not ingaged my ſelf ſo much? that I had not appeared ſo much? are they not wiſer men that have kept themſelves quiet and ſilent, and done as little as they could, nothing but what they have been forced to? And when the Kings party come, if they tax us, they can do no more then force us. If thou have ſuch a thought, pray to God to forgive that thought: Let this that God hath done rebuke thee. Art thou ſor-

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ry for what thou haſt done? thou ſeeſt God will do it without thee. If thou have been a publick inſtrument, and haſt done good and yet if in fear of ſucceſſe thou haſt repented? God rebukes thee this day.

Then labour to love prayer as long as you live, as David ſaith, *I will call upon God as long as ever live.* Prayer caſts the ſcals, and hath the advantage.

Firſt, the other ſide they feared not to ſuffer much if they were overcome; they think they have a head and they would be where he was, and he would countenance them, & make good their condition for them, but this ſide if they had been overcome, they had been men utterly undone: what a mighty advantage was there one way more then another;

Then the Kings ſide if he had prevailed he had places of dignitie to beſtow; if the Parliaments ſide prevail, we are but where we were, we do but maintain our own, we cannot expect to raiſe our condition. But how many broken

broken Gentry expected to raiſe their condition on the other ſide? As it is ſaid concerning the Pope, and the generall Counſell; the Pope prevailed, notwithſtanding the generall Councell, though that were above him, why? the Pope had Cardinall ſhips, and Deaneries to beſtow but the Councell had none; they had the advantage that way.

Again, thoſe that appeared on the one ſide how were they diſcouraged extraordinarily? on the other ſide they were incouraged to the utmoſt. On the one ſide how unfaithfull have they been? on the other ſide they have kept to their principles, becauſe their principles are ſuitable to the fleſh: but there are many on this ſide that have not gracious principles and had a publick cauſe, therefore they have been unfaithfull. We have uſe of men that have not principles to act by, but all the other go according to their own principles. The one part acts that they may gratifie mens luſts; now the generality of the world love it; they know

know if the one partie prevail they ſhall have liberty, and licenſciouſneſs, but if the other prevail they ſhall live under laws. Now men would have their luſts; therefore when they ſee on the one ſide they ſhall have their luſts, and on the other ſide they ſhall be more curbed, they ſtrive hard for their luſts.

At the firſt I wondred that men ſhould be ſo vile to fight to make themſelves ſlaves: but when I conſidered, they ſhall have ſlaves under them, and have their luſts, and the other ſide be more curbed, then I was ſatisfied, and wondered that God ſhould caſt the ſcale the other way, they having all the advantages in a carnall way more then the other. Only here it is, we have people that have prayed, and this hath caſt the ſcale. Love prayer, and praying people, and joyn with them, be on their ſide, for God is with them, and will not ſuffer them to pray in vain: a praying Chriſtian is a uſefull Chriſtian in the world.

Again, make this ule of all that hath been done. Look how far thou thinkeſt the adverſaries would have been hardned if they had prevailed againſt the cauſe of God, be thou ſo much the more reſolute in the cauſe of God. If they had prevailed how would they have blaſphemed? and manie thouſands of Atheiſts would have been made more then there was before: what a mightie offence, and ſtumbling block would this have been? Now ſince God hath turned it the other way, juſtifie God and his cauſe; ſettle your hearts in the love of God, and his cauſe, and ſettle your ſelves more ſtrongly in the reformation in hand.

Further, let us give him reall praiſe, that we may not receive the grace of God in vain. By this grace we hope that he hath given us our eſtates that we were afraid would have been rent from us; we have the continuance of our liberties, and of the Goſpell. Let our hearts be ingaged to God to give up our eſtates this day; let us renew

new our ingagements to God in ſecret, between God and our ſouls. Lord thou mighteſt have taken away my eſtate by the ſpoylers, it was near it; and thou haſt done it to other of my brethren, and is mine continued! That eſtate that ſhould have been ſpent for their luſts, I am reſolved to ſpend it in thy ſervice that haſt preſerved it; and I account it a great mercie that I have an eſtate to honour thy name, I feared I ſhould not.

God expects, that ever henceforward you make a more holy uſe of your eſtates then before. And call your hearts to queſtion, what do I do with my eſtate for God? what honour hath God from my eſtate more then before? God expects more, or elſe God may juſtly ſay, in vain have I preſerved this wretched eſtate: there are manie of my ſervants, if I had preſerved their eſtates, they would have improved them in the towns and places they lived in, and here is a wretch I have preſerved his eſtate,

and he is more greedy and ſcrapes up for himſelf, and all his thought is, how to repair what he hath loſt by taxations, &c. The Lord may repent of what he hath done, and the curſe of God may follow ſuch a mans eſtate. Take heed, know that there is an ingagement after this time.

And ſo for the libertie of the Goſpell, God expects that you ſhould priſe the Goſpell more then ever. Lord, we were afraid the Goſpell would have been gone, if thou hadſt given us up into the hands of our enemies, and our eyes ſhould not have ſeen their teachers; we ſhould not have heard things that refreſh our hearts; ſhall we have the Goſpell, and hope that our poſterity ſhall have it? we hope that we ſhall never provoke thee as we have done heretofore to take it away. A man that hath been in danger to looſe his eſtate, and hath recovered it, will be careſull after. Our ſlighting of the Goſpell becauſe we had it ſo ordinarie might have cauſed God to take it from us; and hath

hath God reſtored it? let us take heed we provoke not God now, but attend upon the word more then ever we did.

Laſtly, doth God ſay to us, *Call upon me, and I will anſwer thee*, then when God ſeeks us, let us be found of him. There is all the reaſon for it in the world. If God be ſo gracious to poor baſe worms, ſinfull creatures, that if we do but chatter, our prayers are anſwered: Is it not reaſon when God calls upon us, that we ſhould call upon him? When God calls out of his word to perform ſuch, and ſuch duties, God ſeeks thee; then make uſe of this Text, I have called upon God, and he hath anſwered my requeſts. And now I go to hear the word, and out of the word he calls unto me, and ſeeks me, let me ſay, Lord what ſayeſt thou to thy ſervant? The Lord is ready to hear your call, be you ready to receive his anſwer, and go on, go on with encouragement, the Lord hath incouraged us this day. And let all your

your prayers and indeavours break through all difficulties, and the Lords mercy ſhall break through all oppoſitions: for he hath ſaid, *Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.*

FINIS.

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